

AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XXXVIII, No. 17
W H O L E N O. 958

February 4, 1928

PRICE 10 CENTS
\$4.00 A YEAR

CONTENTS

	PAGE
CHRONICLE	401-404
EDITORIALS	
At Havana—The Political Witchbrew—The Injunction in Labor Disputes—Abolishing Capital Punishment—The Prevalence of Perjury—The Companionate	405-407
TOPIC OF INTEREST	
Rome, Malines and America—Curious Federal Tax Legislation—On Courage and Independence—Present Status of the Catholic Press....	408-415
EDUCATION	
An Open Letter to Deans.....	415-417
SOCIOLOGY	
The Party of Bigotry?	417-418
POETRY	
The Ideal—Portrait—Dirge for a Dead Youth—Ballade of Agnes' Eve.....	409-411-415-418
WITH SCRIP AND STAFF.....	418-419
LITERATURE	
The Poet of Catholicism.....	419-421
REVIEWS	421-423
COMMUNICATIONS	423-424

Chronicle

Home News.—By a vote of 61 to 33, the Senate held that Frank L. Smith, Senator-elect from Illinois, was not entitled to take his seat, and further that a vacancy existed in the representation from that State.

Smith
Excluded

The resolution adopted recites that for Smith's candidacy the sum of \$458,782 was expended, that much of this money was contributed by the officials of public service corporations, Smith being then chairman of the Illinois Commerce Commission; that by the statutes of Illinois, it is a misdemeanor for public-service corporations to contribute to campaign funds and for any member of the Commission to receive such contributions; and that, consequently, the admission of Smith to the Senate would be "contrary to sound public policy, harmful to the dignity and honor of the Senate, and dangerous to the perpetuity of free government." But as Mr. Smith still retains his credentials from Illinois and refuses to resign, and as the Governor of Illinois holds that his election is the mandate of the people and not subject to revocation, the situation created by the Senate vote is something new in American politics.

On January 22, Senator Swanson of Virginia, in view of the threat to enforce the Fifteenth Amendment or

reduce Southern representation in the lower house, declared that no Southern State had any statute affecting the voter that was not consistent with the Constitution. All the courts had sustained the laws which, it was alleged, discriminated against the Negro. "The South has only exercised her right to eliminate a class of ignorant, shiftless and corrupt voters. . . . The South is determined that no part of that section shall ever become a Haiti or a San Domingo and that the sores of reconstruction shall never reappear." On the same day, the opposition to the Administration's Mississippi flood relief plans began in the hearings before the Senate Commerce Committee. The attack centered on the technical value of the Jadwin plan.

On January 23, Mr. M. T. Everhart, son-in-law of former Secretary of the Interior Fall, testified before the Senate Committee on Public Lands, conducting an inquiry into the Teapot Dome oil leases. Released by recent legislation from liability to incriminate himself, Mr. Everhart gave information which the courts and various committees have been seeking, unsuccessfully, for four years. He testified that in May, 1922, Harry F. Sinclair, of the oil interests, delivered Liberty bonds of the value of \$223,000, all of which went to Fall. Subsequently, other sums were given by Sinclair to Fall, bringing the total of these contributions to \$304,000. In addition, Fall received \$100,000 from Edward L. Doheny "in the little black bag," and another \$5,000 for legal expenses. In all, Mr. Fall received not less than \$409,000 from the oil operators. On January 25, the Senate sought to examine Robert W. Stewart, of the Standard Oil Company of Indiana. Mr. Stewart replied from Cuba, through his attorney, that he expected to be engaged with other interests but would return to Washington immediately.

A most hearty welcome was extended the President of the Executive Council of the Irish Free State, William T. Cosgrave, throughout all his short visit to the United States. Civic and national officials offered him all the courtesies given to the head of a foreign State, receptions were accorded him by representative organizations, and the newspapers featured even the minute details of his tour. On his arrival on January 19, he was met in New York Bay by the city representatives and escorted to the City Hall where he was greeted by Mayor Walker. After a short visit to Cardinal Hayes he entrained the same day

Visit of
President
Cosgrave

for Chicago where he was honored by Mayor Thompson and the civic bodies. A radio speech delivered by him in Chicago was broadcast through a number of stations. In Washington, he was received by President Coolidge and members of the Cabinet, and was presented to both the House and the Senate, in the latter of which he was permitted to make an address. From Washington he went to Philadelphia, thence to Ottawa, where he was warmly greeted by the heads of the Canadian Government, returning to New York for a longer stay. President Cosgrave in all his public utterances and in his private statements insisted that the purpose of his visit was to offer the thanks of the Irish people for the sympathy and support given by the United States to Ireland throughout its struggles and to cement the good relations that exist between the two peoples.

Austria.—The centenary of Franz Schubert was ushered in at midnight on January 1, by broadcasting the chimes of the great musician's parish church at Lichtenthal. Here as a boy soprano Schubert sang and at the age of eighteen years heard his Mass in F rendered by the choir. The same organ which he played as a poor schoolmaster echoed again his "Deutsche Messe" at the High Mass on New Year's day. This year is to witness a vast gathering of choral societies from all over the world. For these meetings a large hall is under construction in the *Prater* in Vienna.

Canada.—A quiet session was forecast for Parliament which convened in the last week of January. R. B. Bennett is the new leader of the Opposition forces, having been chosen as head of his party last October at the National Conservative Convention. As has been noted before, the Mexican situation has so agitated the popular mind that it must inevitably come up for discussion. Among the other issues that have been mentioned as being considered important by the political leaders are the St. Lawrence developments with its subsidiary questions, and the complete revision of the tariff schedules based on the findings of the Tariff Advisory Board which has been making detailed investigations among the industries. —A hearty welcome was accorded President Cosgrave by the Federal and political leaders on the occasion of his visit to Ottawa. Though not originally planned in his short American tour, this official visit to Canada was decided upon on receipt of a pressing invitation from Premier King.

Cuba.—On January 19, Mr. Hughes, proposed as chairman of the Havana Conference by Dr. J. Varela, Minister to the United States from Uruguay, declined the honor, and moved the election of Dr. Honorio Pueyrredon, Argentine Ambassador to Washington. Mr. Hughes thus gave sanction to the inference that it was the policy of the United States to avoid even the appearance of dominating the sessions. Up to January 20, the Confer-

ence engaged in the work of organization, and while many speeches were made, few were significant. More significant were some of the messages received by the Conference. Thus Porto Rico, unrepresented at the meeting, asked the Conference to approve the request sent to President Coolidge, looking toward "a regime that may enable our island to exercise her own sovereignty over her own internal affairs." By January 20, however, a well-developed opposition to the alleged American policy of "intervention" in Pan-American affairs had developed. Those taking part in it urged that no intervention should take place on the sole initiative of the United States. Neighboring States should be consulted, or, possibly, some board, similar to The Hague Conference, could be created to rule on the matter. Much of this opposition, it was said, came from the Mexican delegation which also objected to the practice of giving the chairmanship of the Pan-American Union to the American Secretary of State, and of having an American as director-general of the Union. Secretary Hughes commented on this opposition at a public dinner on January 20, when he denied that the United States had any desire to intervene in the affairs of any other nation. "We have troubles enough at home without seeking responsibility abroad." The United States had withdrawn from Cuba and Santo Domingo, he said, and would withdraw from Haiti and Nicaragua as soon as possible. Argentina demanded also that in the reorganization of the bureau, measures be taken to ensure a general lowering of tariffs as between American countries. Mexico also assented to this.

Czechoslovakia.—At the close of 1927 an agreement between Czechoslovakia and the Holy See was arrived at. After its ratification by the Cardinal Secretary of State and the Government its contents were to be made public. Meanwhile at home it was given the name of *modus vivendi*, not concordat, as it was not expected to cover the whole field of the points not yet settled between the two parties, but to regulate only a few of outstanding interest, and was to be approved not by Parliament, but only by the Government. The agreement was stated to make provision for the establishment of new diocesan boundaries in Slovakia, coinciding with the political boundary between Czechoslovakia and Hungary, and to regulate, to the satisfaction of both parties, the appointment of diocesan Bishops. Normal diplomatic relations were to be re-established. Even the Socialist press recognized that, whatever its other clauses may be, an agreement rectifying the boundaries of dioceses according to the wishes of Czechoslovakia would be very advantageous to the Republic and would make for further internal and external consolidation. Nuncio Marmaggi, who was in 1925 obliged to leave Prague suddenly on account of the offensive Hus celebrations, was to return at an early date, in order to give expression to the re-establishment of the *status quo ante*. It was felt that this settlement of the long dispute, achieved only by a coalition with no Socialists in it, besides being a gain in itself, was a fitting

prelude to two important national celebrations that Czechoslovakia is looking forward to: that of the tenth anniversary in October, 1928, of the establishment of the Republic, and, in 1929, the millennium of the death of St. Wenceslaus, since the Middle Ages the symbolical representative of the Czech State.

France.—The Cabinet approved M. Briand's reply to Secretary Kellogg's latest note as a complete representation of the whole Government's attitude. The French

**Briand's
Note**

answer was far from an acceptance of the proposal of the American Secretary of State that Washington and Paris join in proposing to London, Brazil, Rome and Tokio a text based on M. Briand's memorandum of last June when he suggested a perpetual agreement, between France and America, never to fight over their differences. The French Foreign Minister stated that commitments to the League and to Allies must be considered before any general agreement could be reached. Deputy Chassaing Goyon characterized the riot of August 23, as the climax of the long revolutionary preparations that the Third International had been making in every country and stated that the Sacco-Vanzetti case was nothing but a pretext for the disorder. The French Chamber was in an uproar during the discussion on January 20. The debate on the financial situation was again postponed by Premier Poincaré due to disagreement among the Radical Socialist party members.

Germany.—Gen. Wilhelm Groener's appointment as Defense Minister to succeed Dr. Otto Gessler has met with strong approval from the Left, who consider him loyal

**New Defense
Minister**

to the Republic despite his former devotion to the Hohenzollerns. The new Minister has served in four Cabinets under the German Republic which he helped to set up. He won many distinctions in the War and later, as Minister of Transportation, restored the railway system to its pre-war efficiency. Gerhart Hauptmann, one of Germany's literary lights, repented of his disapproval of the poetry section of the German Academy of Arts when he accepted Professor Liebermann's invitation to become a member of the newly established section. Ex-Chancellor Luther has been barred as a candidate for Parliament by the Executive Committee for the district of Düsseldorf East, because of his initiative in the revaluation question when he organized the Federation for the Reconstruction of the Empire.

Great Britain.—Periodically during the last year statements have emanated from various sources in Scotland about the large influx of Irish into the country. Recently

**The Irish in
Scotland**

the *London Times* published a communication expressing the fear that the population of Scotland is becoming unproportionately Irish. The Scottish Church Council, which includes all the Protestant sects in its membership, issued a report after a thorough investigation of the religious

situation. This report was interpreted as making the Catholic gains synonymous with the Irish increase. It placed the Catholic gains during the past hundred years at 700 per cent while that of the general population was put at 110 per cent. In the ten-year period, ended 1921, there was a Catholic increase of 82,335 and a purely Scottish increase only of 39,049. Since 1921, it is estimated that the number of Catholics has risen some 40,000 but that the decrease, mostly through emigration, in the general population, exclusive of Irish, has been about 30,000.

Ireland.—With President Cosgrave and Mr. De Valera both in the United States, the political situation was, according to our correspondent, remarkably dull. Both

**Political and
Economic
Comment**

leaders, however, were scheduled to return in ample time for the opening of the Dail on February 15. The Dublin press devoted much space to the recital of the events that occurred during Mr. Cosgrave's visit to the United States and featured the enthusiasm with which he was welcomed. The *Nation*, which upholds the Republican aspirations, expressed wonder at the attitude of the *Dublin Times* and *Independent*, both of which have been anti-American in their policies. Economically, also, the beginning of the year was quiet. Some gloomy pictures were drawn in regard to the industrial and agricultural condition of the country, and in regard to the prevalence of unemployment. But more optimistic conclusions were gathered from the report on trade returns during the past year. The gross turnover in exports and imports increased about three million pounds over the preceding year. The adverse trade balance decreased by two million pounds. By taking into account the "invisible" returns, such as contributions and dividends from investments from abroad, tourist traffic, earning of Irish shipping, etc., economists stated that the adverse trade balance would entirely disappear.

Japan.—On January 21, the Japanese Diet convened but its session was brief. Premier Baron Tanaka in his opening speech stressed especially the Government's

**Diet
Dissolved**

foreign relations. He termed the failure of the Geneva naval armament limitation conference "unfortunate," regretted "that the question of discriminatory legislation against Japanese immigration" by the United States "still remains unsolved," expressed gratification "that the relations between Japan and the various treaty Powers are growing in cordiality," noted that "our intercourse with the Union of Soviet Socialist Republics, one of our good neighbors, is growing in amity," and emphasized the Government's determination to protect Japan's rights, interests, lives and property affected by Chinese authorities disregarding their treaty obligations. Following the Premier's speech, Finance Minister Mitsuchi made a statement vindicating the Government's financial program, and immediately thereafter Mr. Hatoyama, Chief Secretary of the Cabinet, handed the Speaker an imperial re-

script dissolving the Diet. The move was not unexpected as immediately after the houses met the Opposition party, the Minseito, of which Mr. Hamaguchi is leader and spokesman, presented a resolution of non-confidence, and the Business party members, numbering only nine but holding the balance of power, followed by a resolution demanding an immediate election. The elections were announced for February 20, and it was anticipated that the probable result would be another Seiyukai or Government victory with a small majority, and a continuance of the present unstable situation.

Jugoslavia.—The birth of a second son to Queen Marie and King Alexander was announced by a salvo of guns at Belgrade at 1.20 a. m. on January 19. This is the third grandson of Queen Marie of Rumania, the others being Crown Prince Peter of Jugoslavia, born September 6, 1923, and the present ruler of Rumania, the six-year-old King Michael, the son of former Crown Prince Carol.

Nicaragua.—Major-General Lejeune completed his inspection of the scenes of Nicaraguan fighting and the Sandino strongholds, and of the general American marine service, and prepared to depart for the Canal Zone. He expressed himself as excellently impressed at the morale and conduct of the marines and as highly gratified with the cooperation they had given the Nicaraguan Government. Meanwhile, Brig. Gen. Frank R. McCoy, appointed by President Coolidge to supervise the 1928 presidential elections, arrived at Managua with several assistants. The electoral bill had not yet passed the lower house but it was assumed that there would be a compromise with the Opposition. Though the Sandinists continued to operate in the State of Nueva Segovia and guerrilla warfare went on, the press report was that Sandino's revolt was crushed. However, the marine officers declined to make any prognostication of the military situation.

Rumania.—As a result of the trials of the anti-Semitic rioters following the outbreaks last month at Oradea Mare and elsewhere, nine students were sentenced to prison from one to five months for participation in the disorders. Three others were sentenced to from fifteen to twenty days for destruction of property in the rioting. Press comments on the sentences varied.

Russia.—The trial of the Right Rev. Alexander Theophile Skalski, Vicar General and Pastor of the Church of St. Alexander in Kiev, began on January 25 before the military department of the Soviet Supreme Court on a charge of espionage and participation in counter-revolutionary organizations. The Prosecutor Katayan stated that the Foreign Office had asked that the proceedings be carried on behind closed doors "at the request

of a foreign Government," and the Court agreed to the request. Documents concerning Father Fedukovitch of Zitomir were said to be united with this same trial. Msgr. Skalski was accused of associating with anti-Russian elements in Poland and Ukraine, of harboring spies, carrying no propaganda, etc. An official denial of these charges was published in the *Osservatore Romano*.

A formal protest from Leon Trotsky and his exiled companions and appeal to the Communist International for reinstatement in the party was published on January 21 in the Socialist paper *Vorwärts* in Berlin. The appeal included signatures by Rakovsky and Radek, and asserted that the important principle now at stake was the dictatorship of proletariat, and justified repressive measures only against its enemies. In the meantime reports continued as to the dishonesty of grain collectors and cooperative employes and connivance with private dealers, and an increasing discrepancy between the high prices of manufactured goods, butter, eggs and meat, and the low prices of grain, combined with an immense homebrew industry in *vodka* on the part of the peasants.

Spain.—A solemn Mass in the private chapel of the Royal Palace was the chief feature in the annual observance of King Alfonso's name day, celebrated by the nation on January 23. The feast was extended in honor of the Prince of the Asturias, heir apparent to the throne, and of the Infante of Bourbon, who also bear the name Alfonso. Among the greetings that poured into the Palace was a message of good will from the President of the United States.—Announcement was made by Premier de Rivera that during the coming Fall the first elections to be called in the country since 1923 will take place. The elections, which will be municipal, will be held in all the cities of the nation. While a special committee of the National Assembly is working out the details for the voting, it has already been decided that all citizens except illiterates and condemned criminals will be permitted to vote.

From many angles the Pan-American Conference at Havana contains much interest for Americans and especially Catholic Americans. Our Special Correspondent at the Conference, George Wheeler Hinman, Jr., will contribute a series of articles on its various aspects as they arise. His first one next week will deal with the reactions of Latin Americans to the President's inaugural speech.

Lincoln's Birthday will give special timeliness to an article next week by D. I. Murphy on "Lincoln, Foe of Bigotry," in which will be narrated a forgotten incident in the life of the Great Emancipator, and an autograph of his will appear.

Eugene Weare's next letter from Washington will deal with the Merchant Marine. Mr. Weare's special object in these articles is to emphasize the ethical aspect of public problems.

Appeal by
Exiles

Second
Royal
Son

Americans
in
Action

Government
Activities

Rioters
Punished

Trial of
Msgr.
Skalski

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 4, 1928

Entered as second-class matter, April 15, 1909, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on June 29, 1918.

WILFRID PARSONS

Editor-in-Chief

PAUL L. BLAKELY

FRANCIS X. TALBOT

WILLIAM I. LONERGAN

JOHN LAFARGE

CHARLES I. DOYLE

JAMES A. GREELEY

Associate Editors

FRANCIS P. LEBUFFE, Business Manager

SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00

Canada, \$4.50 - - - - - Europe, \$5.00

Addresses:

Publication Office, 1404 Printing Crafts Building
Eighth Avenue and Thirty-third Street, New York, N. Y., U. S. A.

Telephone: Chickering 3082

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

At Havana

THE eyes of all good men who pray for the establishment of world-peace, as well as the eyes that look forth speculatively from political chancelleries, are turned upon Havana.

The gatherings opened with the customary bombast and fustian, but that was inevitable. The usual demand that everything be discussed in public and nothing in *camera*, was presented in due form, and this in spite of the fact that it has never been found useful to submit delicate questions involving international amity, to the hurly-burly of a give-and-take debate. Some motion of this nature seems to be expected at these international meetings, reflecting, possibly, a certain distrust entertained by the people of their representatives.

Most of us will be content if the Havana conferences effect a tithe of the good results which we hope from them. Can the United States "sell" its policy of good will to Latin-America? Has the United States any policy based not on expediency or the exigencies of business, but on justice and charity?

Already has it been demonstrated, if further proof were needed, that distrust of the United States is common throughout Latin America. Much of this want of confidence traces back to the Mexican War. It was heightened by the war with Spain, and the expansion of our sphere of influence after the World-War has deepened rather than destroyed it. Latin America sees our troops in Haiti and Nicaragua, and it is puzzled by our policy, or lack of it, with regard to Mexico. It looks upon the United States as a huge giant with an uncertain temper, now waving an olive-branch in token of amity, and now rattling the spear and the battle-axe. No one in Latin America has been seriously damaged for a number of years, but it is difficult to maintain amicable relations with a giant whose very embrace can crush.

The President could do no less than express his friend-

ly wishes during his fleeting visit, and no doubt they were sincere. Still, there are keen-eyed well-balanced critics abroad as well as in the United States who have read with amazement his review of the love of civil and religious liberty as it has flourished in Latin America. If the President intends his remarks to be applied to present-day Mexico, for instance, lovers of liberty in that country and throughout Latin America are justified in asking what the United States means by liberty. It is all very well to express "good will" but not well at all, when that "good will" can be interpreted as disregard of justice. Americans know that neither the President of the United States nor any American can for a moment condone the outrages against civil and religious liberty in Mexico. But the victims of these outrages may be pardoned when, after reading an address which contains no condemnation of these offenses against civilization, they conclude that after all the United States has no policy toward Latin-America, except that which is based on expediency and the demands of the "barons of finance."

Americans who resent that conclusion will work effectively toward the establishment of an era of genuine good feeling, by changing the American policy which, apparently at least, justifies it. If the Havana Conferences end with the conviction that justice and charity and not the requirements of "big business" should govern our relations with Latin America, they will have exceeded our fondest hopes.

The Political Witchbrew

THE conclusion uppermost in the minds of Americans who ponder on politics is that the politicians have made a sad mess of the noble art and science of government. The political conscience is more debased than at any period since the days of the *Crédit Mobilier* and the Whiskey Ring scandals; indeed, it is no exaggeration to say that the modern politician has found ways and means of enriching himself which make the politicians of fifty years ago seem like bungling amateurs.

Where is it all to end? Recent disclosures in the hearings conducted by the Senate Committee on Public Lands show that the oil-scandals are worse than was thought when the investigation began. A former Secretary of the Interior received not \$100,000 but more than four times that sum as the price of betraying his oath of office. Two great States, Pennsylvania and Illinois, find that they have elected to the Senate of the United States men whom the Senate rejects as rotten with political corruption. Indiana presents a Governor to the Grand Jury, largely on the testimony of a former Governor recently released from a Federal penitentiary. In New York if the advice of Governor Smith's investigator is followed, the first woman elected as Secretary of State will be indicted on charges of political corruption ranging from petty thieving to forgery and embezzlement. Meanwhile, in half a dozen sections of the country public officials share their ill-gotten gains with the best legal counsel to be obtained. Their hope is that indictment may be made

impossible through a series of technical moves of which every one is legal and every one a hindrance to a sorely-needed political house-cleaning.

For much of this corruption, we have only ourselves to blame. Politicians will steal and plunder if not watched, and we have been too busy with other matters to set a guard on them. Indeed we have been so engrossed with our private affairs that we have allowed the dogs to be dismissed and the wolves to shepherd the flock. "Turn the rascals out" was a political slogan fifty years ago. It is applicable today. But it is equally important to take measures to insure that the turned-out rascals do not return.

The only hope in the medley of investigations now conducted at Washington and in many of the States, is that a new political conscience may be evolved. Too often has public office been considered the equivalent of an opportunity for private graft. We must make it synonymous with opportunity for public service. That is a high ideal, not to be attained in this generation, perhaps, but we cannot begin too soon to move toward it.

The Injunction in Labor Disputes

A BILL to obtain relief for labor unions from the abuse of the injunction in industrial disputes has been introduced by Senator Shipstead. The measure is now in the hands of Senator Norris, chairman of the Senate Committee of Judiciary, and it will probably be permitted to come to a vote, regardless of the judgment of the members of that Committee.

The result of this decision to allow a vote, and, of course, a debate, will be highly beneficial. That the bill will be passed is not likely; the gain is in the fact that the subject has been brought into Congress. Indeed, we are not sure that the Shipstead bill is a proper remedy; but we are open to conviction.

The right of Congress to impose limits upon the powers of the inferior Federal courts is beyond question. By the Constitution "the judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as Congress may from time to time ordain and establish." The establishment of a Supreme Court is positively required, and of inferior courts as necessity may demand. The nature and extent of the jurisdiction of these inferior courts may properly vary, as Story observes, to suit public convenience and exigency; and it is within the discretion of Congress to dilate or contract their powers, in accordance with the prescriptions of the fundamental law and the legitimate demand of the public need. If we appear to state with solemnity an undisputed fact, it is only because our advocacy of a restriction on the power of injunction has caused us to be regarded as Bolsheviks by some of the uninstructed righteous.

We heartily favor such amendment of the power to grant injunctions in labor disputes as is necessary to protect the rights of the worker against predatory capital. At the same time, we are convinced that amendments

established by a faction-spirit intent upon victory rather than upon a more solid and available guarantee of the rights of both capital and labor, will do organized labor infinitely more harm than good.

Capital has rights, although oppression has none; and to deprive even an oppressor of the legitimate opportunity to defend what is rightly his, would be a Parthian victory for labor. As Chief Justice Taft pointed out many years ago, the worker, far more keenly than organized capital, needs courts which operate with impartial justice to protect all equally. The due administration of justice, or, as Leo XIII phrased it, the truth that "rights must be respected wherever they exist," forbids all partisanship, all respect of persons, and turns the eyes of the court solely upon the facts and their relation to justice. Thus, while it seems to us that the power of the inferior courts to grant injunctions in labor conflicts needs curtailment, we protest against any change made in the heat of resentment against undoubted evils, and plead for a thorough examination of the subject and for judicial reflection upon the facts which this examination will disclose.

We welcome the Shipstead bill, then, to the extent that it opens this examination. The changes which it would establish refer only to the inferior Federal courts, but if the discussion has the effect which we hope for, it will be easier to establish the no less necessary amendments for the State courts. In this industrial age the difficulty of the whole problem is increased by the fact that we are daily confronted with issues of property, ownership, control and combination, of which our fathers had no concept. Still, the eternal principles of right and wrong remain, and with them the ancient boast of the profession that there is no wrong for which the courts cannot provide a remedy. With good will, restrictions on the power of injunction, satisfactory to all because based on justice and right, can be devised.

Abolishing Capital Punishment

REFERRING to recent execution of two criminals, the *Chicago Tribune* observed that capital punishment was a penalty for what they had done, an insurance that they would never again offend, and a warning to others not to offend similarly.

In three brief phrases, the *Tribune* summed up an excellent defense for capital punishment.

As capital punishment will be debated in many State legislatures during the present session, figures showing accurately the extent to which it is used in this country should be compiled. At present fairly accurate data have been gathered in some jurisdictions, but there is no report which shows the number of crimes committed for which death is the penalty, the number of instances in which the offenders were captured, the number of convictions, and the number of criminals executed. To be of value, in showing whether or not the death-penalty is becoming obsolete in the United States the survey would have to extend over a number of years. It is fairly clear,

however, that the ratio of executions to murders is so small in New York and Illinois as to justify the conclusion so often expressed, that we cannot know the deterrent effect of the death-penalty since we rarely impose it.

The death-penalty has been abolished by law in thirteen countries, Holland, Norway, Sweden, Portugal, Rumania, Austria, Latvia, Lithuania, Argentina, Brazil, Colombia, Honduras, and Uruguay. In Denmark, Belgium and Finland it has been abrogated by disuse. The Soviet has abolished it for murder, but retains it for political offenses. Italy imposes it for attacks against the king or his chief minister. The Federal Government and forty American States retain it, but in a number of States executions are few in comparison with the number of convictions. "Imprisonment for life" takes its place; but here again, the penalty may be further softened by pardons or allowances.

Unless the present current of sympathy for the criminal is checked, it is highly probable that capital punishment will be abolished in a number of States within the next few years. An organized minority can effect its purposes, as we have learned in this country, and associations for the abolition of the death-penalty are now at work in practically every State. Will they, however, be able to substitute life-imprisonment? We doubt it. With capital punishment put aside, the next step will be to demand that the murderer be treated as an invalid and remanded to a hospital until cured. That means the formal approval of short-term imprisonments for murder.

The Prevalence of Perjury

"THE persistent practice of perjury in public and private affairs presents evidence of a deplorable moral turpitude in our people," reports the New York State Crime Commission. "History records the lightness with which the oath in the past has been taken, but the degree of laxity in this respect is now more marked than in many years."

The Commission suggests two means of reform. In the first place, it calls for an active and concerted effort by judges and prosecuting attorneys to ferret out the perjurer and secure his conviction. Unless this is done, legislation is futile. Perjury is one of the commonest felonies in New York, yet only five convictions have been secured in the metropolis in ten years. Judges and prosecutors have hesitated in face of the unwillingness of juries to observe the requirements of their oath to convict, when the evidence demands conviction. The Commission believes that the officials can change the present easy attitude toward perjury by continuing to indict and denounce, even if for a time they fail to secure convictions. When the courts themselves are indifferent, it is not likely that the average juror will be filled with a consuming moral indignation. Next, the Commission suggests that the oath be administered "in such a way as to impress the witness with the solemnity of the obligation he is assuming."

These suggestions are good. Yet, unless other methods

of reform are brought in, they will not do much to remove the prevalence of perjury.

"Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice?" asked Washington. "And let us with caution indulge the supposition," he continued "that morality can be maintained without religion."

We have been indulging that supposition too long, and without caution. If we are no longer a people imbued with the sense of religious obligation, it is idle to expect that any sanctity will be attached to the taking of an oath in our courts. Religion destroyed, public morality goes. If religion in the United States is now on the road to destruction, the chief responsibility lies with the school system which nearly a century ago closed its doors against Almighty God.

The Companionate

WHAT a scientist thinks of Lindsey's "Companionate Marriage" is set forth in a devastating review by Dr. Paul Popenoe, published in the current *Journal of Social Hygiene*. Students of social science long since ceased to take Lindsey's effusions seriously. His "cases" seemed too over-elaborated; too obviously conflated, or directed to sustain a conclusion already reached. The biologists are now turning their guns on this incurable lover of the limelight, and Dr. Popenoe, whose studies are well known to students, utterly demolishes Lindsey's claims to speak with authority.

The book, he writes, is "wordy, repetitious, contradictory, slangy, vituperative and none too grammatical." It is the work, evidently, of "a superficial thinker . . . ignorant alike of biology and history. Every transient impulse of the most inexperienced and over-stimulated youth is sacred from social interference. He will not have the erotic disposition balked. . . . Civilization is not possible if sexual impulses are to be subjected to metes and bounds. He does not state whether he thinks that larcenous, incendiary, and homicidal impulses are likewise sacred, and not a proper concern for custom or legislation."

It has been correctly noted that none of Lindsey's theories and suggested practices are new. They are as old as sin itself. But generally they have been acted upon in secret and with a sense of shame; it remains to our day to offer them as remedies for some of our gravest social disorders. In essence, they are a proposal to destroy sex-immorality by legitimating it, and their effect is to make woman the victim of man's basest passions.

Dr. Popenoe brands them as utterly unscientific. The moralist must condemn them as he condemns unnatural practices and promiscuity. Every decent-thinking man realizes that they outrage some of the holiest of his memories. Yet, after all, are they not the inevitable outcome of the loose ideas on the indissolubility of marriage sanctioned by the religious revolt of the sixteenth century which made marriage a purely secular contract, voidable by the State?

Rome, Malines and America

WILLIAM I. LONERGAN, S.J.

TWO recently published ecclesiastical documents have set Western Christendom agog. On the Feast of the Epiphany, Pope Pius XI issued an encyclical to the Catholic world whose theme was church-unity. Less than two weeks later the text of the Malines conversations was made public in London. Both papers are important, for their declarations and implications are many and significant.

The encyclical is the official statement of the authoritative and infallible spokesman of the Catholic Church on an outstanding contemporary religious problem. The English document has weight as containing the dicta of an unofficial but representative group of Anglicans who, headed by Lord Halifax, have, in recent years, been discussing church-unity and doctrinal norms with a small but distinguished party of French and Belgian churchmen made up of the late Cardinal Mercier, Msgr. van Roey, Msgr. Batiffol and the Abbé Portal, recently deceased. Though many credit the late Primate of Belgium with initiating the conversations, the first overtures must actually be attributed to Halifax and his associates. As His Eminence, Cardinal Bourne, has well explained it, the Malines Catholic group merely dealt with the British inquirers as any pastor would deal with other non-Catholics, seeking to arrive at a basis of discussion from which they might be made to see their errors and return to the true Fold.

The Papal encyclical is lengthy and its language clear-cut. The Holy Father reiterates the facts of Revelation and Christ's Divinity, and of His establishment of a single Church, the "Catholic, Apostolic, Roman" Church with the promise of infallibility and indefectibility and a single head, the Pope, enjoying, by Divine right, a primacy not merely of honor but also of jurisdiction over the universal Church. The encyclical denies that the Christian Church can be conceived in any way as a mere aggregate of various communities sharing certain common doctrines but differing in others. Finally and for practical purposes, the Holy Father insists that there can be no church-unity until all are prepared to "submit to the Church's government and authority." Only on that basis is harmony possible: those outside the Fold may not come asking dogmatic concessions or compromises, for Rome cannot make them.

Equally lengthy with the Papal document is the report of the Malines conversations, and equally clear-cut in its language. A careful analysis, however, indicates that the doctrinal position it enunciates has neither the stability nor consistency desirable for a frank and adequate understanding of the Anglican position. But this much seems clear, that the chief bone of contention with Rome is the Papal primacy of jurisdiction which the Anglo-Catholics are not prepared to accept, the very point

which Pius XI makes absolutely fundamental for a unity basis in his encyclical.

As manifested in the report of the Malines conversations, though it is doubtful if the positions of the English spokesmen can be taken as representative, Anglican theology has changed radically in the last hundred years, and in the concessions Lord Halifax and his associates seem prepared to make regarding doctrines, sacraments, liturgy and discipline there is a very wide divergence from the attitude of the traditional Anglican Low-Church spokesmen. Few Anglicans admit that "without communion with the Pope there is no prospect of a reunited Christendom."

But even for the Anglo-Catholic, the crucial point in the Catholic-Protestant controversy remains—the position of the Papacy. On this subject, up to the present, there have been but two schools of thought. In Protestant and Orthodox theology whatever primacy the Bishop of Rome may have enjoyed was purely one of honor and dignity, a concession from the rest of the episcopate in as much as he was the successor in the See of Peter himself, the only existing Apostolic See. In Catholic theology, on the other hand, a primacy of universal jurisdiction *jure divino*, by Divine right, was always vindicated for the Holy Father: he was Christ's Vicar, the head of the apostolic college.

The present report introduces a third primacy, "a primacy of responsibility," which the Anglo-Catholics seem prepared to recognize. With a typical Protestant hesitancy that abhors definiteness it is described rather than defined. We are told:

We wish for unity, and, if the necessary preliminary conditions were met, we should not shrink from the idea of the Papacy acting as a center of unity but in so saying we have in view *not the Papacy such as it exists in theory and practice among Roman Catholics at present*, but a conception of unity such as may emerge in the future. . . . When they speak of "spiritual responsibility and spiritual leadership and general superintendence and care for the well-being of the Church as a whole," their minds seem throughout all such language to fasten upon a very positive conception of a certain power, rich in its capacity but ill-defined in its extent. . . . But what emerges from these expressions is a sense of the lofty mission attaching to the Pope, with the implication that to "primacy of honor" there must be added "primacy of responsibility." (Italics inserted.)

In other words, however we interpret the explanations of the Malines report, what Lord Halifax and his confreres concede the Holy Father is not the adequate primacy, honor and jurisdiction, which Jesus Christ gave His Vicar. Yet, as Pius XI tells the Christian world, without it there can be no unity.

If an *impasse* has been reached in the Anglican unity movement in England, the prospect of Christian unity in the United States is even less hopeful. This is not pessimism but a frank acknowledgment of a situation

about which many well-meaning people seem to be deceiving themselves. Certainly there never was and much less is there now any question of Catholicism uniting on a compromise with any of the sects. No Protestant conversant with Catholic doctrines, not to say no Catholic, ever entertained so rash an idea.

As for union among themselves, the sects may, it is true, form associations similar to the Federation of Churches, for social or economic purposes, or even on a Pan-Protestant basis, but there can be no dogmatic unity among them, no pooling of doctrine or authority, for they have no common basis of agreement and their beliefs are too divergent. To hope for such unity is utopian: they may fraternize, they can never organically unite without destroying their separate entities. At Lausanne Bishop Brent did not hesitate to say: "The Christ of one church often categorically denies the Christ in the neighboring church. It would be ludicrous if it were not tragical."

It is public knowledge that for some time past the sects have been cleft in twain by rival camps, the Fundamentalists and Modernists. There are spokesmen for both in practically every important denomination. And both the literalness of the Fundamentalists and the liberalism of the Modernists are harming the Christian cause. Fundamentalism makes Christ's Church look ridiculous; Modernism robs it of every semblance of Divinity.

The early Reformers accepted the Bible as the sole norm of Christianity. It was to be the be-all and end-all of Christ's religion. Catholics maintained that in this they erred, that Our Lord never intended that Holy Scripture should be the *only* norm of belief. However, notwithstanding this disagreement, for both Catholics and Reformers the Bible was true; it was inspired.

Yet today, Modernists not only deny its inspiration but many of them have even rejected its authenticity and historicity. Caught in the snare of the so-called higher criticism, they have taken most of the pages from between the covers of the Bible to substitute for them such brain children of the nineteenth-century rationalists as the document they call "Q" and others, which have no foundation whatever in history. They have gone further. Revelation has been discarded, miracles scrapped as scientifically untenable, even the virgin-birth has been ridiculed and the Divinity of Christ scoffed at. We find today among Episcopalians and Presbyterians and Methodists and Congregationalists and others, those who deny almost every dogma that any form of Protestantism ever held sacred. One Modernist sums up the general attitude by noting that there is not a single phrase in the Creed to which an intelligent man of today attaches its original connotation.

As for Fundamentalism, its adherents have, it is painful to say it, turned Christianity into a joke. We may credit Fundamentalists with sincerity but their arbitrary interpretations of Scripture texts have made the Church a laughing-stock and resulted in the most fantastic and extravagant assertions. Substantially they put Christianity in opposition to all scientific progress and science confounds them and they refuse to be confounded. It is

principally from these that we have our rabid prohibitionists and the advocates of our Sunday blue-laws.

Protestantism today in the United States is a ship without a rudder, a boat without a pilot, a train that has jumped the track. Some sects seem to appreciate the situation and many ministers are substituting jazz concerts for Sunday worship and emphasizing social and charitable activities instead of Divine service and faith. A sixteenth-century Protestant slogan used to be that faith saves without good works. Now it would seem that it does not much matter what one believes providing one fulfil the duties of fraternalism and humanitarianism. Many Protestant sermons discuss everything but the eternal verities. Very rarely is a solid dogma proclaimed in many of the fashionable pulpits. The sects today are straddling the fence on every important moral and doctrinal point, on the Creeds, the sacraments, creation, the Fall of man, hell, heaven, divorce, birth control, etc.

To talk, then, of doctrinal unity among the sects in the United States is to express a vain hope. It may be conceded that in the Catholic body there are individuals whose religious notions are hazy and whose faith is weak, some of them, perhaps, even impregnated with current rationalistic errors. But there is this difference between contemporary Catholicism and Protestantism, that the Catholic Church considers unity of faith as of prime importance, knows just where she stands on every important dogmatic and moral problem and is not afraid to state her position to the world, even at the expense of being misunderstood and misinterpreted.

As with the Anglicans, so with American Protestant denominations, there is not exactly any question of "reunion" with Rome. Indeed, the word is a misnomer. We reunite things which originally were together but somehow became disjointed. The Church of Christ never has been divided: Protestantism and Catholicism were never parts of one church. They could not be, by their very natures. They are, indeed, antithetical, the one being a religion of *faith* and *authority*, the other being a religion of *experience* and *private judgment*. Their union would be a religious monstrosity. But the individual Protestant is called on by Pope Pius to unite himself to that Church which has been ever the same, and is, therefore, the Church which Christ founded.

THE IDEAL

I saw you on a stony pinnacle
With green and silver blossoms in your hair,
The chime of some far-off ethereal bell
Was shattered on your cold white beauty there.
Your lily body shone upon the air
With loveliness that sounded passion's knell,
And when you raised your eyes the proud stars fell
In adoration they could not forswear.

And as I saw you then I see you now:
A sweet cold ecstasy, immaculate flame,
Dispassionate, yet making passion tame.
And so I made this verse to sing thereof,
To tell all doubtful men and lovers how
You were love's discarnation, being love.

WILLIAM J. METER.

Curious Federal Tax Legislation

EUGENE WEARE

Special Correspondent for AMERICA

BACK in 1918, when this Government of ours was spending something like \$44,000,000 a day, the Congress enacted a tax law said to be the greatest revenue producing measure ever conceived. As a result, more than five billions of dollars were collected by our national treasury. It will be recalled that this was the law which taxed everybody and everything. The wage earner was called upon to contribute his quota; the employer was made to share his profits with the Federal Government. Great corporations were taxed, with certain reservations of course, to the hilt; surplus profit taxes rose to as high as 80 per cent. We were at war at the time the measure was planned. We were fighting for our lives and the lives of millions of others. Our armies were in the field and the great and necessary where-with-all to sustain these had to be gathered in by taxation.

Happily, the war speedily passed away. But not so the Federal taxation. We continued to enact tax legislation and we are still at it. Since 1918, the tendency, in Federal legislation, has been to reduce these taxes but we are still at it nevertheless. The measure recently passed by the House of Representatives, while carrying a reduction in taxation which amounts to close to 300 millions yearly, is aimed to replenish our national coffers to the extent of about three billions.

What curious documents these Federal tax laws are! A complete issue of this review could be filled each week for a year in discussing this taxation and then hardly more than the surface of the law could be touched upon. It is legislation that is complex and confusing—and very, very curious. Here, for instance, is a case in point: The \$10,000-a-year man, back in 1917, paid an income tax close to 4 per cent of his net income. Under the present law he pays but 1 per cent. The \$20,000-a-year man paid, in 1917, about 6 per cent of his net income; under the present law he is called upon to pay about 3 per cent. All of which is in keeping with our policy of Federal tax reduction. But let us glance at the income tax figures for some others among our tax payers. The \$60,000-a-year man, paid in 1917, 11.37 per cent of his net income; he will pay this year 11.33 per cent. The \$70,000-a-year man paid, in 1917, 12.74 per cent of his net income; this year he will pay 12.08 per cent. And now, note this: In 1917, the \$80,000-a-year man paid 13.78 per cent; under the present law his rate is fixed at 14.07 per cent of his net income. From all of which it will be seen that if certain groups have been favored by recent tax legislation, and it would appear from an examination of the law that they have, the 60,000, 70,000 and 80,000 dollar-a-year men are not among them. And this, mind you, in the face of our established policy of tax reduction.

Curious legislation? I should say so. In "H. R. 1,"

the Revenue Act of 1928, there is a provision that ought to be of particular interest, especially to the lawyers. To the ordinary taxpayer it may mean but little until attention is drawn to the fact that this provision, if permitted to stand, will result in the nullification of a number of decisions of the Courts in tax cases already decided.

A decision of the Supreme Court of the United States is overruled in another section of the proposed law now under consideration by the Senate Committee. This section, 611, under the title, "Collections Stayed By Claim in Abatement," overrules the decision of our highest court in the case of *Bowers, Collector, vs. The New York & Albany Lighterage Co., et al*, decided February 21, 1927. In addition, it nullifies the statute of limitations on all assessments for taxation made prior to June 2, 1924, "where abatement claims were filed."

Again, under the law at present when a claim for the recovery of tax payments is filed within the statutory time and is either rejected or not acted upon by the Commissioner of Internal Revenue within six months, suit for recovery of such tax payments may be started. Under the provisions of the present law, even though a test case be pending in the courts and there are 500 other cases involving the same point, it will be necessary to file a suit in each of the cases to protect the rights of the tax payer. At present, it is the practice to reopen a refund claim, filed within the statutory time, where the erroneous ruling has been overturned by a decision of the court or by a subsequent ruling of the Commissioner. But, under the proposed legislation, this will not be allowed. Each tax payer having a claim for refund must file a suit in court before his claim will receive any consideration. This means two things. The first is that the small tax payer is "out of luck"; the second is that the Federal Government will be enriched enormously by the collection of taxes which it has no right or warrant to collect but which will be permitted to go by default, as it were, because of the unwillingness of the small tax payer to resort to costly litigation in order to recover modest sums paid under faulty assessment. If the tax payer overpays his taxes, or if he pays taxes that he should not have been called upon to pay, and later seeks to reclaim, he must file a suit in court even though a court decision in a test case involving the same circumstances has been handed down in his favor.

Curious legislation, indeed. And just how curious it all is, you will never know until you take to a more than cursory examination of the law and its many and confusing provisions. Take, for instance, a seemingly harmless little paragraph like this:

In the case of oil and gas wells the allowance for depletion shall be 27¼ per centum of the gross income from the property during the taxable year. Such allowance

shall not exceed 50 per centum of the net income of the tax payer (computed without allowance for depletion) from the property, except that in no case shall the depletion allowance be less than it would have been without reference to this paragraph.

All of which, to the ordinary tax payer, means but little. But let us suppose for the minute that we are not ordinary tax payers. Let us suppose that we are engaged, for instance, in the oil business. Suppose we are producers of oil, crude oil and its allied products, which gushes forth from the earth as only oil can gush, once it gets started. In this event, the section of the Revenue Act above quoted becomes tremendously important. It spells wealth with a large W and riches such as only oil men know and understand. That section of the law means just what it says. It means that if you are the owner of an oil or a gas well you may deduct as much as "50 per centum" of your net income as an allowance for depletion.

Let us put it another way. Suppose you were the owner of a house which cost you \$100,000. You get in revenue out of this house a gross income of \$20,000 yearly. Under the provisions of the income tax law you are permitted to deduct a certain sum from your income tax to allow for depreciation. All of which is fair and just. The value of the house does depreciate and you ought to be credited with this depreciation in your tax returns.

Now take the case of an oil well. About \$100,000 is invested in the purchase of land and in the sinking of the well. Then comes the gusher and the value of the oil well becomes, over night, a million dollars and more. Your yearly gross income from the well amounts to \$600,000. Your net income is \$400,000. In filing your income tax returns you deduct \$200,000 in one lump sum on account of depletion. In other words that which cost you \$100,000 in the first instance brings back to you \$200,000 by way of a saving in taxes which you were exempted from paying. Not so bad, eh?

Of course all this has nothing to do with a group of men who hold forth at Washington and who are said to be the most notorious "lobby" in all the nation. These men concern themselves with oil and all that pertains to oil and especially oil legislation. But, of course, the "lobby" has had nothing to do with such curious legislation. If you were to look up the record in the matter you would find an explanation given which, as Bill Nye used to say, "listens good." True, you might not be convinced. But you would have the explanation, at any rate, and what more does the tax payer expect?

To understand the alleged justification for this allowance of "50 per centum" of the net income for depletion in oil and gas wells you have to go back to the great World War. Everything, it seems, that we cannot readily understand may be traced back to the World War. When the war was on our national Government, determined to do all possible to increase oil production, fixed this generous allowance for depletion in oil and gas. The theory was to encourage what is known among the brethren of the industry as *wildcatting*. This is the practice of pros-

pecting for oil on virgin territory or territory not known to be oil-bearing territory. It was said to be a very precarious business and one loaded down with numberless hazards. It was put forth that your wildcatter might be forced to sink half-a-dozen wells without striking oil and that, when he did succeed finally in finding a "gusher," he was entitled to special consideration by the Government. This "50 per centum" allowance for depletion was granted him with a view to compensating him, in part at least, for the losses sustained in the drillings made where oil was not reached.

As an evidence of the kind of testimony that had a bearing in framing this legislation a statement made by Chairman Green of the House Ways and Means Committee is pertinent. This gentleman asserted to his conferees in the House that 90 per centum of the oil wells of the United States were "dry." No one questioned this statement and no one denied it. Yet, the records which are readily available show that only about 18 to 20 per centum of our wells are "dry." When Senator Couzens, back in 1926, made his great fight against the tax bill and especially the provisions having to do with the discovery value of oil wells, and occupied two full days of the Senate's time in doing so, not more than eighteen Senators were present at any one time on the Senate floor. Yet, when the bell was rung for a vote, sixty-eight members presented themselves promptly and proceeded to vote down the Michigan Senator's proposition.

And thus is history written. Thus, also, do we write our tax laws and thus it is that we have this curious legislation. It may be that such legislation is inseparable from a government constituted as is ours. It may be, too, that democracy must pay its toll in tax legislation as in everything else. I profess not to know. But this I do know: despite all the blunderings, the stupidities and worse which appear, at times, to characterize our legislation, we continue our onward march to more and greater wealth, the like of which the world has never known. Measured in the balance-weight of material resources, ours is the greatest nation in the world and a few billions of dollars, gathered in this way and squandered in that, mean, to us, but little. And then there is consolation in the thought that, after all the discussions pro and con, the new tax law, if and when it is enacted, will carry some sort of reduction. It may be 400 millions or it may be but 200 millions but it will be something and for so much we ought to be grateful.

Meanwhile, as these lines are written, the understanding is that all discussion on the new tax bill in the Senate has been postponed until after March 15.

PORTRAIT

Her moods remember quiet ways •
From out the stately past;
A dignity and courtesy
Our age has overcast.
Reverence dwells within her heart,
Candor in her mind,
And hers are steady lifted eyes
Not even light can blind.

MUNA LEE.

On Courage and Independence

G. K. CHESTERTON

(Copyright 1928)

WHEN we are pressed and taunted upon our obstinacy in saying the Mass in a dead language, we are tempted to reply to our questioners, telling them that they are apparently not fit to be trusted with a living language. When we consider what they have done with the noble English language, as compared with the English of the Anglican Prayer-Book, let alone the Latin of the Mass, we feel that their development may well be called degenerate.

The language called dead, however, can never be called degenerate. Surely even they might understand our taking refuge in it, by the time that (in the vernacular) the word "immaculate" is applied only to the shirt fronts of snobs; or the noble army of martyrs is mainly remembered in calling a man a martyr to gout. It is needless to note once more how the moral qualities have lost their mystical quality; and with it all their dignity and delicacy and spontaneous spiritual appeal. Charity, that was the flaming heart of the world, has become a name for a niggardly and pompous patronage of the poor, generally amounting by this time to the enslavement of the poor.

But there are more subtle examples of this degeneration in ideal terms. And an even worse example, I think, than the cheapening of the word *charity* is the new newspaper cheapening of the word *courage*.

Anybody, living in complete luxury and security, who chooses to write a play or a novel which causes a flutter and exchange of compliments in Chelsea and Chiswick and a faint thrill in Streatham and Surbiton, is described as "daring," though nobody on earth knows what danger it is that he dares. I speak, of course, of terrestrial dangers; or the only sort of dangers he believes in. To be extravagantly flattered by everybody he considers enlightened, and rather feebly rebuked by everybody he considers dated and dead, does not seem so appalling a peril that a man should be stared at as a heroic warrior and militant martyr because he has had the strength to endure it.

I think it was the dramatic critic of the *Sunday Express* who, a little while ago, lashed himself into a frenzy of admiration for the "courage" of some dismal and dirty play or other, because it represented a soldier as raving like a hysterical woman against the cruelty of those who had expected him to defend his country. It may be amusing that his idea of courage should be a defence of cowardice. But it is the sort of defence of it that we have heard ten thousand times during the reaction after the War; and the courage required to utter it is exactly as great as the courage required to utter any other stale quotation from the cant and convention of the moment: such trifles as the absurdity of marriage or the sympathetic personality of Judas Iscariot. These things have

become quite commonplace; but they still pretend to be courageous. So sham soldiers have been known to swagger about in uniform when the war was over.

The Catholic Church, as the guardian of all values, guards also the value of words. Her children will not fall, I hope, into this conventional and comfortable folly. We need not pretend that Catholics today are called upon to show anything worth calling courage, by the standard of the Catholics in other days. It did require some courage to be a Catholic when it involved the definite disinclination felt by most of us for being racked or ripped up with a knife. It did require some courage when there was only an intermittent possibility of being torn in pieces by a mob. Even that our subtle human psychology regards with some distaste.

But I hope we do not feel any distaste for being on the opposite side to Bishop Barnes, or for being regarded with alarm and suspicion by Sir William Joynson-Hicks. These things are almost intellectual pleasures; indeed, they really involve a certain temptation to intellectual pride. Let us pray to be delivered from it; and let us hope that we are not left altogether without occasions for courage. But most of them will be present in private life and in other practical aspects of public life; in resisting pain or passion or defying the economic threat and tyranny of our time. But do not let us make fools of ourselves like the rationalists and the realists, by posing as martyrs who are never martyred or defying tyrants who have been dead for two hundred years.

But though the name of this virtue has been vulgarized so much that it is hard to use it even where it is exact, let alone where it is in any case exaggerative, there is a somewhat analogous quality which the modern world lauds equally loudly and has lost almost more completely.

Putting aside the strict sense of a Catholic courage, the world ought to be told something about Catholic intellectual independence. It is, of course, the one quality which the world supposes that Catholics have lost. It is also, at this moment, the one quality which Catholics perceive that all the world has lost. The modern world has many marks, good as well as bad; but by far the most modern thing in it is the abandonment of individual reason, in favor of press stunts and suggestion and mass psychology and mass production. The Catholic Faith, which always preserves the unfashionable virtue, is at this moment alone sustaining the independent intellect of man.

Our critics, in condemning us, always argue in a circle—they say of medievalism that all men were narrow. When they discover that many of them were very broad, they insist that those men must have been in revolt, not only against medievalism, but against Catholicism. No

Catholics were intelligent; for when they were intelligent, they cannot really have been Catholics. This circular argument appears with a slight difference in the matter of independent thought today. It consists of extending to all Catholicism what are in fact the independent ideas of different Catholics. Men start by assuming (what they have been told) that Rome rigidly suppresses *all* variety and therefore Romanists never differ on anything. Then if one of them advances an interesting view, they say that Rome must have imposed it on him and therefore on all the other Roman Catholics. I myself have advanced several economic and political suggestions, for which I never dreamed of claiming anything more than that a loyal Catholic can offer them. But I would rather take any other example than my own unimportant opinions.

I might take, for instance, a book like the remarkable recent work of Mr. Christopher Hollis, "The American Heresy." Now surely nobody in his senses will say that all Catholics are bound to believe that the Slave States ought to have won the American Civil War, that America ought never to have extended westward of Tennessee, that Andrew Jackson was a savage, or that Abraham Lincoln was a failure, that Calhoun was like a heathen Roman or that Wilson was an arrogant and dishonest schoolmaster. These opinions are not part of the Catholic order; but they are illustrations of the Catholic liberty. And they illustrate exactly the sort of liberty which the modern world emphatically has not got; the real liberty of the mind. It is no longer a question of liberty from kings and captains and inquisitors. It is a question of liberty from catchwords and headlines and hypnotic repetitions and all the plutocratic platitudes imposed on us by advertisement and journalism.

It is strictly true to say that the average reader of the *Daily Mail* and the "Outline of History" is inhibited from these intellectual acts. It is true to say that he *cannot* think that Abraham Lincoln was a failure. It is true to say that he *cannot* think that a Republic should have refused territory that meant more money. He cannot move his mind to such a position, even experimentally; it means moving it out of too deep a rut, worn too smooth by the swift traffic of modern talk and journalism, all perpetually moving one way.

These modern people mean by mental activity simply an express train going faster and faster along the same rails to the same station; or having more and more railway carriages hooked on to it to be taken to the same place. The one notion that has vanished from their minds is the notion of voluntary movement even to the same end. They have fixed not only the ends, but the means. They have imposed not only the doctrines, but the words. They are bound not merely in religion, which is avowedly binding, but in everything else as well. There are formal praises of free thought; but even the praises are in a fixed form. Thousands who have never learned to think at all are urged to think whatever may take their fancy about Jesus Christ. But they are, in fact, forbidden to think in any way but one about Abraham Lincoln. That is why it is worth remarking that it is a Catholic who has thought for himself.

Present Status of the Catholic Press

IRVING A. J. LAWRES

THERE are some seventy-odd weekly Catholic papers published in this country. The circulation of many of these is very small, in a number of instances only a couple of thousand. In spite of lukewarm support, the Catholic press has been struggling along for more than half a century, growing, developing and improving amid conditions if not adverse, at least unsympathetic.

Catholic journalism must not be regarded as a profitable venture. More than thirty papers have failed or ceased publication since 1911, and many of those still publishing are doing so without any financial gain. However, Catholic journalism is by no means unique in this respect. Some time back a group of Methodist papers reported a loss of \$767,346 for a four-year period.

Private capital as well as episcopally sponsored organizations have been endeavoring to give the Catholic public a contemporary Catholic journalistic literature. This has been regarded as a duty, a crusade in print, for the last five Pontiffs have made fervent pleas for a valiant Catholic press and Pius X said, "In vain will you found missions and build schools if you are not able to wield the offensive and defensive weapons of a loyal Catholic press." Nevertheless our Catholic papers have not grown in circulation and influence as the increase in population would seem to warrant.

Of the four million Catholic families in this country perhaps not more than one in seven subscribes to a Catholic weekly paper. This would allow for a circulation of some 700,000. Although Official Directory totals give an estimate somewhat higher than this, from his experience in the field and from a study of figures, some reliable and some dubious, the writer cannot believe a figure of more than that given can be accurate. This, of course, does not include the many magazines and foreign language publications which will be referred to shortly.

The fact that such a small proportion of Catholic families subscribes regularly to a Catholic weekly newspaper should be provocative of thought, especially during Catholic Press month. That the support of the press is not more active and widespread is due to a complexity of reasons, several of which might be of some interest.

That a portion of every large body is apt to be lukewarm and indifferent to some phases of the organization's work is certainly a phenomenon of common observation. Catholics are no exceptions to this rule of normal distribution. Many of them are well satisfied with minimums. A half-hour's Mass on Sunday and therewith they consider their salvation assured. They partake of no Church duty, aid no parish activity and belong to no Church society. It is therefore but natural that such lukewarms would think no more of reading regularly a Catholic weekly than they would of joining a contemplative Order. They put it in the category of asceticism. Religion is something associated with Sunday morning—probably very late. To them the Faith is not a vital, moving force. They do not conceive of it as a source of truth and light and guidance; a culture pervading one's

very soul, coloring one's every act and ever hungering for care and nourishment that it may wax strong and blossom forth in the full flower of its maturity.

Such is one factor in retarding the growth of the press. Another might be said to be in the press itself. These are days of frightful competition and the American manufacturer or dealer who cannot offer equivalents for the advances of his competitor usually closes up shop. In a sense, the daily newspaper is a competitor of the religious weekly; at least in acquainting the reading public with a standard of features and attractions which the religious paper cannot hope to equal without a gigantic circulation and enormous advertising revenues. Consequently, many of the smaller Catholic weekly newspapers are, putting it mildly, still capable of much improvement. The same might be said of many of the larger ones as well.

Some of the papers might be said to lack a definite policy and scheme. In some instances this is due to lack of facilities, and in others to the fact that the editors are men, very devoted to the cause, but not of adequate journalistic experience. Analyzing the makeup of one of the better edited weeklies the present writer observed a number of excellent features not so noticeable in the majority of publications.

On the first page of this particular issue were four leading articles of no great length. Two of them were about Catholic movements in this country and the others of more general nature and interest. The rest of the page was filled with short news articles, four or five inches in length, some on Catholic topics and others on the wider topics of morals, as well as two little feature items on events in the national capital. All the headlines were alert and even snappy, tending to pique the curiosity of the reader. Perhaps this sounds very natural and ordinary, but what is described is the exception, not the rule. So many Catholic papers are filled with articles which are almost interminable, and totally lacking in life. The sermon, preachy type of article may be good for the reader's soul, but, discouraging as it may be to its preacher, such articles just are not read. This same individual issue had five short editorials which showed a style and an independence of thought refreshingly unlike the schoolboy platitudes which pass for editorials in so many of our papers. Some papers offer no editorial department at all, which reminds one much of a church lacking both altar and pulpit.

More of our weeklies should imitate the type of paper mentioned; having a policy, an individualism, a soul. A paper, likewise, must have a certain balance; it must be arranged to interest the whole family. There must be stories and articles for the children, not necessarily religious in tone to the exclusion of all others. A department to interest the housewife is always a good feature if it is a *good* feature. A continued story of sustained interest is a counteractive to stopping the paper when the subscription runs out. A sensible selection of crisp Catholic news, more national than foreign in scope, is what will interest the alert reader. So much of what purports to be Catholic news is about relatively unimportant affairs in Europe, trivial parish activity or some archeo-

logical findings. A number of Catholic weeklies run page after page of bazaars, card parties, parish plays and other parochial doings which can not possibly be of general interest because those in other towns are not interested, and those from the same parish know all about it ten days before it gets into the paper. The more important local news must be recorded, but what is of more importance are reports of those movements of greater significance to the Church, and then other articles designed to instruct the Faithful in the mooted and more recondite questions of their religion.

Still a third factor counteracting the growth of the press, and in addition to such causes as the indifference of the people and the particular drawbacks of the press itself, is the commercial difficulty encountered in swelling subscription lists. The public reads a daily paper as a matter of course, but a weekly religious paper must be sold to them and this is an added expense which most papers cannot afford. The salary and expenses of a good subscription agent, and every paper must have several, will be about sixty dollars per week. Over a period of a year this totals to quite an item.

Again, every house is a prospective customer to the daily, while in some localities Catholic families are so scattered that the cost of sending agents into such territory is prohibitive. The method of obtaining signatures at the church door after a sermon on the Catholic Press usually aggregates a goodly number of names but a distressingly small number of subscribers. There are other methods of securing subscriptions but each has its difficulties and expense.

These are three difficulties, undoubtedly, but as Dr. Johnson said, an obstacle is not something to impede progress but something to overcome. The missionary efforts of individuals as well as the more systematic work of such organizations as the Catholic Press Association will go a long way toward putting the press in a flourishing state more approximate to the ideal. There must, furthermore, be a more co-operative spirit in the efforts of the various publications. Editors of weekly papers sometimes feel that the numerous publications got out by religious Orders and missionary societies detract from the circulation of the larger weeklies. This is undoubtedly true and it is a further fact that many of this pamphlet sort of publications are published by men having little literary or journalistic taste. Nevertheless they are a source of revenue for otherwise worthy works, and many of them can probably be abandoned when the Catholic public can afford to be more directly generous towards the activities which these various papers represent.

In addition to the regular weekly newspapers there are some 180 other periodicals in the United States and Canada having a large total circulation. In this are included the more literary and thoughtful reviews, fraternal publications, mission magazines and a large weekly published in newspaper form but which is here classified as the magazine type because of the nature of its content and its policy. It would probably be found after a thorough survey, that the families which support the regular weekly Catholic press are the same ones which support the

magazines, fraternal papers and mission magazines. A family which subscribes to one Catholic periodical usually takes three or four. Our great concern should be for the family which takes none.

Certain special movements in the field of Catholic periodicals have been under way for the past several years. One is the founding of several new reviews devoted to what may be called Catholic higher thought. Improvement and growth in those long since established are also observable. These are indications of a healthy condition and the circulations surpass those of most of the foreign periodicals. A greater degree of success will come only when the Catholic intellectual tradition in America is more firmly established.

Another movement tending to improve the quality, especially of the more literary journals, is the publishing of articles by more and more of the nationally and internationally known writers. Some of these authors have not been Catholics. For many types of articles this is not at all necessary. Furthermore, it has a good effect in making the Catholic periodicals better known among non-Catholics. The founding of the National Catholic Welfare Conference News Service is another effort to improve the features of the press, and from year to year it should improve and grow more valuable to the individual editor.

The thought that Catholic Press Month should leave with us is that the press is a great apostolate worthy of the support of every practical Catholic. The periodicals will improve in quality and interest and extend the field of their influence as their circulations grow and more funds are available. While the press will profit from the missionary efforts of every individual, a very practical way of doing one's bit during the month is to subscribe to some journal, or in case one is well supplied, then to do the next best thing, which put in the words of one successful paper is "Ask your neighbor to subscribe."

DIRGE FOR A DEAD YOUTH

Lay him down tenderly

Where the sun can kiss his face;

Death, in life, was his fierce lover—

Ran with him, apace;

And, secretly, one joy-drenched morning,

Tripped him in her jealous love:

Envyng him his flesh of roses,

His eyes like a dove.

Let the wistful breezes guard him,

For the honey of his mouth;

Whose words were moon-cool waters,

And a thrush glad in the South. . . .

Life's race is to the swift,

Those, eager-limbed and strong—

But Death, grown jealous, tripped him

And stole his song.

J. CORSON MILLER.

Education

An Open Letter to Deans

BY ONE OF THEM *

MY DEAR DEAN:—

In the beginning of your "Open Letter to Freshmen" (AMERICA, October 8, 1927) you warned the new college man that he might not be aware of his distinguished position. You traced an essential part of that distinction to the fact that our American nation counts three college students to one such favored youth in England and France. May I respectfully ask if the number of Deans in the United States is *three* compared to *one* in England and France? You also deplore the fact that two years of collegiate work are lost somewhere in the United States, as is evidenced by the set-back American Rhodes Scholarship students receive in England.

Now, my dear Dean, if two years are lost, it is not the duty of the American freshmen to find them. Why should every defect in American education be attributed to the students? Surely the three causes of collegiate breakdowns, which you cite from Mr. Charles R. Bagley, can in no wise be laid to the student body. Surely lack of thorough training in the high school, the large increase in numbers of college men, the lack of supervision over freshman studies are quite beyond the control, but not beyond the criticism, of freshmen. Why not, therefore, an open letter to high-school principals who are kept in office (office in the abstract, not in the concrete) by political retainers? A kindly word to the school board deploping the innate stupidity of its members might be more in place. (I have been interviewed by school superintendents whose English was not merely quaint but positively weird). Would you bring down the wrath of the college on us for the crimes of our educational leaders and elders? How a large increase in the number of college men can be the cause of individual breaks, if indeed educators are *thinking*, as you have recommended freshmen to do, only educators can explain. The third cause enumerated, namely, lack of supervision over freshmen studies, is as patent to a student as it is to a Dean. But surely the remedy must come from the latter.

You say, "somehow, anyway, bring home to yourself that you must think." Further on, in speaking of the daily grind involved in the faithful following of the curriculum you appealed to cooperation. Would I be considered flippant were I to ask for a *thinking* Faculty and plead for its cooperation with that large body of students who do *think*? Has it ever struck you that many professors seem to have done all their thinking years and years ago, so much so that any manifestation of that operation today is lacking? This is particularly evinced by a certain dogmatic attitude towards an incipient bit of thinking on the part of the student. To my mind what the colleges need is not so much a thinking undergraduate but a visible thinking Faculty who will lead and inspire the thoughtless victims of hapless high schools.

* The writer is the Dean of a well-known American college.

Obviously it would be ultra-bold for me to suggest that the minds and souls, desires, ideals, and ambitions of the young today are not exactly the same either in kind or degree as were those of our forefathers. The world has changed. Not alone do colleges influence the mind of the young; *tempora mutantur; nos et mutamur in illis*. The world, human tastes, amusements, vocations, sports, desires, loves and hates are constantly changing. All the movements of the times and all the trends of the present are constantly influencing the youth of today for at least a solid period of five months of the year; and this with little or no restraint from the college environment. During the remaining seven months of the scholastic year the battle for supremacy between the classroom and the world is constantly going on.

The youth of today is not the youth of even a decade ago. Perhaps a realization of this change in the heart and mind of the college man and a subsequent intelligent appreciation of this change might not be unworthy objects of thought on the part of the Faculty. The purpose of college is still the education of the individual mind; but has the ordinary Faculty of today recognized the fact that human minds are individual, are changeable, and are not cast in one and the same mold fashioned some thousands of years ago. Please, (in passing) do not think I am forgetting that in every soul there are essential and almost indelible human likenesses. There are traits common to all humans. What I am contending is this: there are also essential differences in individualities that cannot be overlooked. Therefore, I take it, the instruments, the content, the method, the sources of inspiration, the devices to arouse thinking will not be the same for all the minds of all the young men who enter college.

As an example let me cite the case of a colleague and myself. It takes a great deal to amuse me. I need a Wild-West show to distract me, or the *Saturday Evening Post*. I prefer that even to the movies. I have a hobby for mathematics and physics, and I dislike chemistry. I need no urging to attack a problem in trigonometry or surveying, but nothing short of brute force could compel me to suffer the odors of a chemistry laboratory. On the other hand my colleague is amused at trifles. He is at times a real enthusiast. He becomes serious only when talking in chemistry formulae or in terms that I do not understand and do not care to understand. He has a perfect mania for history. I would willingly toss to the winds of oblivion about two-thirds of the past. The reign of the Roman Emperors and their periods of reigning have never troubled me. What I am coming to is this: a prescribed curriculum, iron-bound and ineluctable surely cannot be expected to operate at a one hundred per cent efficiency on minds quite so different in ability, inclination, tastes and characteristics so divergent. My colleague and I may live together in the same apartment but we cannot be educated in the same unrelenting mold fashioned by advocates of the herding system. This system may have worked in the past for Professor So and So and his colleague and in turn for his assistant; but these after all are only a few chosen souls who have continued their col-

lege work out of the hundreds and thousands of college men in their own generations. How many unfortunate souls fell from the wayside of education in their day and the days before?

The greatest condemnation of modern education is to have it bolstered up by antiquity and presented as an exhibit of what it has done in the past. What education has done in the past is not the question today any more than what bicycles did for our ancestors forty years ago. The question is what is education doing today?

Horses were admirable means of conveyance some few years back; the old-timers played baseball without gloves; the family doctor was quite the master of the situation whether treating a corn or a cancer. But not now, not today. The medicines and methods of yesteryear seemed satisfactory for the ailments of our elders but the patient of today laboring under a physical defect would not consider the old time mustard-bath quite adequate for any and every affliction. The college man today is suffering from an intellectual disease—ignorance—caused by distractions, (the like of which the world has never known) and a mixture of indifference, (due to increasing paternal wealth) and in short a general carefree attitude with no appetite for hard work. Is the Faculty conjuring with these new intellectual diseases? How stupid it would sound to a patient were the doctor to state in censorious tones, "My dear young man, you have appendicitis, you have a broken leg," and then leave the poor individual to shift for himself. Queer treatment! Students of today do not need to be told what their troubles are. They *do* want information on the remedies and encouragement and inspiration to apply them.

My dear Dean, you ask the freshman to be aware of his distinguished position. May I in turn ask all Deans to be aware of their distinguished position. It is my humble opinion that Faculties as well as students need urgent, thoughtful and active Deans. Not to be too personal, my dear Dean, I have found that most directors of schools have a very fundamental misconception of their function. How many Deans think, and how many Deans make their Faculties think? Instead of expending energy on an individual student who should, or who possibly should not, enter college, how much more productive would that time and that energy be if spent on an individual professor who should, or possibly should not, be found in the classroom?

Again, how much more profitable would a Dean's time be spent were he to study the individual's adaptability to his course and the adaptability of courses to his students. I am not sponsoring any wild notion of pure electives. I am deploring the lack of a sufficiently large number of well-rounded courses to suit the vast majority in each freshman year. Could there not be more than one strictly obligatory A.B. or Ph.B. course? If a student is clearly going to waste his time and cultivate contentment with inferior work and slipshod mediocrity in some one prescribed subject, could he not be permitted to change this subject for one that has a natural appeal? If there are several subjects in his course why could he not be permitted to change the course? This at first sight

may seem impossible but at least it is something for Deans and Faculties to *think* about.

In your description of a brute you ended with the declaration "But it cannot think. You (freshmen) can." Why not treat a freshman and a college man in general as an animal, if you want to, but as one who *can think* and possibly on rare occasions does think, along lines upon which Deans would reasonably be expected to think.

Sociology

The Party of Bigotry?

JOHN WILTBYE

IT is gratifying to note the gradual disappearance of the mob-spirit in the United States. The reports on lynching and similar revolts against law and order, annually issued by the Tuskegee Institute, justify the hope that we may soon be practically free from these disgraceful outbreaks. Throughout the South, the best elements are making their influence felt. They understand (indeed have always understood) that while lynching is murder, it is, in a very true sense, a crime of even more serious import, since it is a blow struck at that authority in the State upon which every citizen is obliged to depend for the protection of his life and property. Hence, it is highly probable that with the wider extension of this influence lynching will in time disappear.

Little or no credit for these improved conditions can be attributed to the action of any political party. As far as I have been able to observe, the party dominant in the South has been more concerned with attempts to deny these outrages, to find some color of excuse for those who perpetrated them, or to minimize their results, than to remove their causes. It is only fair to admit, however, that the skirts of the minority party are not as unstained ermine. That party was willing enough to exploit the Negro politically, and to defend him for political reasons, but usually in terms that infuriated the lower elements among the population in which the Negro had to live. If lynching seems on the wane, the cause is not political action, for both parties have been equally innocent of any desire to use their great powers for the suppression of an outrage on the public peace and a crime against the authority of the State.

Perhaps we expect too much from political action. Many Americans do. Still, a political association possesses great power. It is a permanent organization. It sways, directly and indirectly, thousands of citizens. It can reward or punish by election to public office or by exclusion therefrom. And I hold that every group, worthy of a place among our institutions, is bound to justify its claim to exist by throwing all the weight of its influence on the side of law and order. It must attack those malign elements which set citizen against citizen and strengthen the social factors which help us to live in peace and harmony. Any political group which does not follow this program is a potential menace to the civic and moral order. It merits extinction, and in

every enlightened community will sooner or later receive it.

The recent outbreak of the senior Senator from Alabama brings us face to face with another disintegrating element in the community which, in some respects, is even more disturbing than the crime of lynching.

For the first time in its history, as far as I have been able to ascertain, the Senate of the United States harbors a member who never fails to abuse the easy limits of the Senate's rules to launch an attack upon a body of American citizens, their religion and their leaders. His nearest approach is the late "Tom" Watson, a Senator from Georgia. But even Watson, as I remember it, rarely staged his diatribes in the Senate, confining himself for the most part to the platform and to print. Whether the Senator from Alabama is a mad fanatic or, as Senator Robinson intimated, just a plain fool, is immaterial. The central fact is that he is using his position to assemble in one fold or party all the fools and fanatics in the United States, and to direct their force at the polls against any American citizen who happens to be a member of the Catholic Church.

His purpose, therefore, is to add a disqualification for public office which the Constitution forbids Congress to establish, and which is forbidden the States by their own Constitutions. It is highly probable (in my judgment, certain) that Section 1 of the Fourteenth Amendment also acts as a bar upon the States in this respect; but that may pass.

Knit with this central fact is the decision reached by the Democratic caucus which declined to drum this blatant bigot out of the party, or even to rebuke him by name. No American can read that trembling milk-and-water resolution without a sense of shame that a political group, dedicated by the principles of Jefferson to the defense of religious liberty, has cowered so abjectly before the Senator from Alabama and the despicable bigotry which he represents. The man has been repudiated, it would seem, by the chief newspapers of his own State. But he has not been repudiated by the national Democratic caucus. The resolution of the caucus confines itself to an approval of the acts of Senator Robinson done in his capacity as a member of an investigating committee. For the outrageous principles enunciated by the Senator from Alabama, principles which not only destroy government by the American plan but, by their advocacy of tar-and-feathers, government by any civilized plan, the caucus did not utter the faintest word of censure.

Is the Democratic party the party of bigotry? The speech of January 18 was not the first offense committed by the Senator from Alabama. It was one of hundreds. But not by a single act has the Democratic party said that this man did not speak for the party, that the party held his anti-American principles in abhorrence, and would have no fellowship with any who acted upon them. Only when baited beyond endurance by low and unworthy aspersions upon his conduct as a committee-member did the Democratic floor-leader rise to demand that a caucus vindicate him, or repudiate him. The caucus vindicated him and adjourned. Of the outrageous attacks

upon more than 20,000,000 Americans, attacks which, if they shall prevail, mean the downfall of government under the Constitution, the caucus dared say nothing.

As I write, the following paragraph from an editorial in the *New York World* (January 21, 1928) is brought to my attention:

We speak with full responsibility when we say that if this is the best the Democratic party can do, if this is its conception of a proper loyalty to the principles of American liberty, then its death-knell as a national party has sounded. On the fundamentals of government which Heflin challenged, there can be no compromise. If the Democratic party, confronted with a direct insult to all it professes, is afraid to declare itself, and must resort to ignoble parliamentary evasions, then the day of its usefulness is over.

Working from an independent standpoint, I have arrived at conclusions which coincide exactly with the judgment of this Democratic newspaper.

I have no partisan political tenets. My political principles are, I hope, American, and for years I believed them championed by the Democratic party. Is the decision of the caucus final? Is the party "afraid to declare itself"? If so, then I must conclude that the Democratic party is committed to a religious bigotry calculated to destroy harmony and good feeling among our people, and that for constitutional government it is willing to substitute government by religious hatred.

BALLADE OF AGNES' EVE

Through gate unsealed on Gregory's Way,
Since Janus closed the yesteryear,
Full twenty feasts save yours today
Won out from Rome in dowry gear;
And now, in cingled state austere,
The morrow's vigil comes to leave
But vestal gifts for you, my dear,
Who came with snow on Agnes' Eve.

Star-flakes but chill the morn, nor may
The sun through icy lattice peer;
And waters, lulled of wintry lay,
Unvoice the Muses' frozen mere.
Alas, for silvered breath so near!
Euterpe's own may not achieve
To voiceful dream of you, my dear,
Who came with snow on Agnes' Eve.

Yours, the sleety wreath; a spray
Of jewels set by Janivere,
Whose fire-o'-frost but kindles grey
For wimpled beauty's warmth and cheer;
Yet angels, even your Lover's, shear
The fleece of Cynthian lambs to weave
Dianian robe for you, my dear,
Who came with snow on Agnes' Eve.

Keats, how limpid, chaste, and clear,
Her dreams to which mine own would cleave
For crystal song of one most dear
Who came with snow on Agnes' Eve!

FRANCIS CARLIN.

With Scrip and Staff

IF Garibaldi reflected—not the General, but Mr. Rocco Marra's dog—when he slipped his oversize muzzle last Thursday and wandered lawlessly through the streets, he doubtless asked himself, "Why be punished merely for having a decent set of teeth?" Nor was the matter plain to his owner, when the latter appeared in court.

"My Garibaldi he get out," said Mr. Marra, showing the Magistrate the large muzzle.

"You have a canine Houdini," said the Court. "Get a smaller muzzle. In the meanwhile, your sentence is suspended."

So most of us, doubtless, feel some sense of rebellion when we submit, merely for our teeth's sake, to being reduced to groaning helplessness as our dentist friend arranges his little contraptions in our mouths. Alas! no jugglery can "get us out" of that stern fate! Nor can the sentence be suspended. The benign influence, however, of St. Apollonia, Patroness of sufferers and healers alike in the dental sphere, may soothe our distress. At any rate, her name is the banner under which the Catholic dentists of Boston have most successfully enlisted. The Guild of St. Apollonia is a true professional guild, that is to say a group of men uniting for the express purpose of studying and maintaining the highest ideals in their profession. The members of this Guild, moreover, do not consider that their professional ideal can be attained unless it is based on Catholic ethics, and united with the practice of their religious ideal in their personal lives.

WITH the New Year the Quarterly Journal of the Guild, the *Apollonian*, reaches its third year. It is issued for one dollar a year from 416 Marlborough St., Boston, and is the only dental journal in New England—the only Catholic dental journal in the world. Strictly professional problems, discussions, and book reviews are combined with matters of somewhat more general interest.

The work that the Guild accomplishes each year with the parochial school children of Boston is a sign of its devotion to high ideals. The work is briefly told in *Columbia* for January by John McHugh Stuart:

Out in the Fenway, one of Boston's admirable parks, was a splendid dental infirmary and clinic, built and endowed by John and Thomas Forsyth and dedicated to the dental hygiene of the children of the world. Worthy and foresighted as their gift was, however, it seemed never to envisage the parochial school children of Boston as children of the Forsyth world. There was no staff at the infirmary to take care of them and no way for getting them from the schools to the Fenway.

The guildsmen of St. Apollonia volunteered for the Forsyth staff. Other volunteers almost disappeared therefrom at one time, but the guildsmen never failed. One of them secured from a patient the gift of a motor bus.

One autumn afternoon there were dentists of the guild at every parochial school in Boston. Within three hours they had examined 20,000 little mouths, giving each a card showing that they needed either teeth pulled, teeth cared for or teeth filled. Ninety per cent of the 20,000 needed immediate attention. Those not able to avail themselves of the services of a private dentist were

bundled by fifties into the motor bus, chaperoned by a nurse, and taken to the Forsyth infirmary.

That was seven years ago. Ever since, the same routine has been repeated at the beginning of every school year.

Perhaps the example of the Boston dentists may move more of our Catholic dentists in other cities to a similar undertaking. Where such help is not forthcoming either from Catholic zeal or from State or municipal aid, any teaching Sister can tell of the handicaps thence resulting for the children's education.

HOW closely professional knowledge is linked up with wider questions of philosophy, ethics, and even religion, is shown by the article contributed to the January number of the *Apollonian* by Vincent A. Gookin, S.J., D.M.D., of Weston College, Mass., on Anthropology, Evolution and Dentition. After a careful discussion of the essential differences between the dental system of the apes and of human beings, Dr. Gookin takes up the famous instances of the Piltdown skull, the Heidelberg jaw, the Neanderthal man, etc., alleged today so commonly for the support of the ape origin of the human species. With regard to the latter, probably the best known of all to the general reader, Dr. Gookin remarks:

Their teeth and jaws are of special interest to the dentist and their structure is summed up by Boule as follows, "The dentition of Neanderthal man does not differ in any important character from that of men of today." It is true that his heavy jaws, with their strong muscle attachments, and well-worn teeth, indicate a heavy diet, and the strong physique of the man, but he is man, none the less. A marked prognathism existed in many cases which left to imaginary restorations by painters and sculptors, showing the projecting ape-like jaws. "This," says Solles, "was mere guess-work. . . ." "The aborigines of Australia," he further states, "present just as wide a range of variation in this character." . . . The same may be said of the receding chin. It does not separate him from the human. In November, 1927, Dr. Hrdlicka voiced this, declaring that the Neanderthal man is not a distinct species from *Homo Sapiens*.

What conclusions may the investigators of future ages draw from our own teeth, if they be found surviving a few thousand years hence?

UNIQUE is the mention given by the Guild to the late Father John J. Monahan, S.J., who died as a missionary in the Island of Mindanao, in the Philippines, in 1925. His portrait is entitled: "John J. Monahan, S.J., Dentist, Priest, Martyr." For Father Monahan was truly a martyr to his own boundless zeal, which led him to build a large circulating library, to found the Knights of Columbus in Mindanao, to give conferences in medical ethics to the nurses of the Government Hospital in Zamboanga, and to undertake countless other activities in his brief period of service. The dentist, as a rule, is not in a position to acquire money rapidly or ruthlessly. He is in contact with all classes of persons, knows human nature. At the same time, he has high professional ideals to live up to. This may be why in every community the Catholic dentist is prominent in the best activities of the Catholic layman. The example of men like Father Monahan, and of the members of the Guild, will prove helpful.

THE PILGRIM.

Literature

The Poet of Catholicism

PETER J. MCGOWAN, S.J.

RECENT discussion in these columns on the subject of Catholic poetry served to elicit two interesting facts: the first is that the poetry written by Catholic poets is not necessarily "Catholic;" and the second is that "Catholic" poetry is that poetry which derives its inspiration from the tenets of the Catholic Faith, and which quite palpably breathes the spirit of Catholicism. Undoubtedly, then, according to this standard "The Hound of Heaven" must be ranked as the finest piece of Catholic poetry in the English language. But in another language there is a still more patent instance of truly great poetry that drew its heart and soul from Catholicism, a poem that makes us all unspeakably proud that we are Catholics. I refer, of course, to the masterpiece of Dante. For just as Homer may be said to have summed up all that was best and most characteristic of the heroic age of Greece, so Dante fused into his sublime poem the very soul and marrow of Catholic doctrine and practices.

On the occasion of the world-wide celebration of the sixth centenary of Dante's death, the note of exaltation of the "Poet of Catholicism" was fittingly struck by that most august of Catholic authorities, the reigning Pontiff, Benedict XV, in an enthusiastic letter to the Archbishop of Ravenna, where Dante's remains lie entombed. The letter runs in part as follows:

There is an added reason why we should celebrate this solemn occasion, and it is this—Dante is ours. For the Florentine poet, as everybody knows, combined the study of natural science with the study of religion; he invigorated his mind with the intimate teaching of the Catholic Church; he nourished his spirit with the purest and most sublime sentiments of humanity and justice. . . . Who can doubt that our Dante thus fed the flame of his genius and his political art with the inspiration of the Catholic Faith, when in a poem almost Divine he sang of the most august mysteries of our religion? It is therefore with grateful remembrance and supreme honor that his name ought to be celebrated by all Catholics throughout the world. . . . Love and hold dear this poet, whom we do not hesitate to call the greatest extoller of Christian wisdom and the most eloquent of all singers.

It would be hard to find more glowing terms of commendation than these, or a more thorough vindication of the fact that the "Divine Comedy" is essentially Catholic poetry. Happily, the behest of the Supreme Pontiff is gradually being fulfilled. For though it is only within recent years that scholars have come to recognize in Dante a worthy object of their endeavors, yet already Dantean scholarship has grown by leaps and bounds both in Europe and America. In Italy the *Societa Dantesca Italiana* has spread far and wide the literary cult of this "Father of Italian Literature," while it is the boast of England that her great Universities of Oxford and Cambridge have recognized in a preeminent degree the value of a thorough study of the works of Dante, and have established formal lectureships on the subject. But with the widespread development of Dantean scholarship there

looms up a danger. The spirit of Catholicism which animates the whole of Dante's epic may tend to be obscured in the hands of non-Catholic commentators. It is quite true that after all the poem is but the story of man's spiritual regeneration, and that anyone who has a spark of morality in him can justly appreciate the mysterious journey from moral degradation to complete conversion. Yet that is but the empty shell of the "Divine Comedy." The moral conversion must be accomplished in the Catholic Church; it must be carried on through the means revealed by Christ's Spouse; it must be ever animated and sustained by the sweet consolations of the Catholic religion. Dante in a word can never be secularized; he can never be made a mere poet—a great poet, we grant—but still a mere poet ranking with a Homer or a Virgil. Dante's is essentially a spiritual charm that soars above all the charms of all the poets of the world. Hence there is but one title that will justly characterize him, and that is "The Poet of Catholicism."

Born in the May of 1265 in Florence, in an atmosphere surcharged with Catholicism, and surrounded by all the splendid medieval pageantry of the Faith, there is little wonder that the young Dante should have been marked out from the very beginning as the future prophet, who would sing of the marvels of the spiritual empire of the Church. He rose up as the culmination of the mighty thirteenth century and broke the long silence of the Dark Ages with a poem that crowns all the brilliant creative achievement of his century. Standing as it were on the bridge that spans the gap between the Medieval and the Modern, he gathered together in his poem all the currents of Catholicism that had flowed unsullied from their very source and concentrated them in the vast onrushing torrent of the "Divine Comedy," that we of future ages might behold and marvel and be beyond all measure proud of our Catholicism.

The "Divine Comedy" is indeed Catholic poetry. It is Catholic in its author, Catholic in its conception, Catholic in its sublime theme, Catholic in its every minutest detail of thought and expression. One needs but to glance through the cantos of the poem to behold the whole Divine pageant of Catholic worship, practices and belief spread before one in vast and entrancing panorama. On the very fringes of Hell the Catholic recognizes in the *Donna gentil nel ciel* the august Mother of God, whose blessed name is never uttered in the infernal regions. In Purgatory, the penitent souls are chastened by the omnipresent memorials of Mary's virtues. Over all the Mount of Expiation resound the supplicating cries of "Dolce Maria—Blessed Mary, pray for us." But it is in Paradise that the constant hymn of praise of Mary finds a fitting culmination, when in the highest of the celestial spheres "her faithful Bernard" addresses to her the famous prayer: "O Virgin Mother, daughter of thy Son"—begging for Dante the high privilege of gazing with mortal eyes upon the Beatific Vision.

The cult of Mary is but one of the lovely notes of the vast harmony of Catholicism that thunders up from Dante's magic verses to bear testimony to the fact that the "Divine Comedy" is preeminently a Catholic epic.

But devotion to Mary has ever been in the nature of a test-case in determining things Catholic; hence it is a subject to which one would naturally give special attention. Other dogmas there are—all Catholic in every detail. Soaring amidst the celestial spheres, Dante and Beatrice listen to the companies of the blessed chanting of the Incarnation, of the Passion, of the Intercession of the Saints, of the Sacrament of Penance, of the Church Infallible, of the Holy Souls, and of the numberless other intricacies, which constitute the marvelously unified panoply of the Church Militant, the Church Suffering, and the Church Glorious in Heaven. Indeed, in the very same letter, from which we have quoted above, Pope Benedict XV has graciously declared Dante's poem to be the "very juice of Catholic philosophy and theology."

But there is another phase of the Catholicism of the "Divine Comedy" which should awaken a responsive echo in the hearts of the Catholics of America, whose one desire and prayer is that their non-Catholic brethren may be guided into the true Fold. It is the power for conversion that lies in the Catholic epic. This has already been indicated in the article on Dante in the "Catholic Encyclopedia," part of which deserves quotation:

Dante's influence is by no means confined to mere literature. A distinguished Unitarian divine has pointed out that the modern cult of Dante is "a sign of enlarging and deepening spiritual perception, as well as literary appreciation," and that it is one of the chief indications of "the renewed hold which the latter Middle Ages have gained upon the Modern Europe." The poet's own son, Pietro Alighieri, declared that, if the Faith were extinguished, Dante would restore it; and it is noteworthy today that many serious non-Catholic students of life and letters owe a totally different conception of the Catholic religion to the study of the *Divina Commedia*. The power of the sacred poem in popularizing Catholic theology and Catholic philosophy, and rendering it acceptable, or at least intelligible to non-Catholics, is at the present day almost incalculable.

I have mentioned before that Dantean scholarship has flourished considerably in the English Universities of Oxford and Cambridge. It is also a noteworthy fact that in recent years a course of lectures on Scholastic Philosophy has been instituted at the former University by Leslie Walker S.J. These lectures are becoming more popular each year. Whether there is any connection between the work of the Oxford scholars on the "Divine Comedy" and the increasing vogue of Father Walker's lectures on Catholic philosophy, or whether such an inference is a mere fallacious *post hoc*, is at least a debatable question.

It is an unfortunate fact that there is no Catholic translation of Dante of outstanding merit. The two famous translations, that of Dr. Cary and that of the poet Longfellow, both non-Catholics, though of high literary value, are marred in many instances by a failure to grasp the Catholic spirit that animates the verses they have translated. Hitherto Catholic scholars have been content to confine their study to the original Italian, for "it is only in his own tongue that we can know how Dante speaks with words now mighty as the surging sea, now soft as the evening breeze rustling in the waving pine-tops." It would be well, perhaps, with the increasing popularity of Dante to devote more Catholic endeavor to the production of a truly representative Catholic translation. Com-

mentaries there are in abundance, all bearing the stamp of the noblest and best in Catholic scholarship. But many an ardent devotee of Catholic arts and letters finds himself cut off from this "fountain of living waters" for want of ability to grasp the medium in which the sublime conceptions are moulded. It is a matter at least worthy of consideration on the part of American Catholic scholars. That the efforts of the prospective translator will be attended by our vows and prayers, he may be well assured; that his task will be one that carries its own reward in the undying gratitude of English-speaking Catholics all the world over, is a patent fact of which no one needs to be reminded.

REVIEWS

Wildwood Fables. By ARTHUR GUITERMAN. New York: E. P. Dutton and Company. \$2.00.

Aesop started it! and Fontaine and Lewis Carroll—this extremely popular fancy for truths spoken by the tongues of animals. The vagaries of Alice's Mad Hatter were the fore-runners of many another delightful conversation of the sort—James Stephen's altogether rich dialogue between the spider and the ass in "The Crock of Gold," the wisdom of Cyril Hume's owl in his one good novel, "The Golden Dancer," the pleasantries of Robert Nathan's forest friends. Arthur Guiterman has not failed to appreciate the power of the irrational medium. In "Wildwood Fables" he has lessons to draw from the beavers who "in their engineering fury" tried "to dam the big Missouri," the egotistical mollusc who built a monument to himself in fossil, Kag the Porcupine, whose "temper was surly" because "He'd risen too early" and who grumbled "Some people have too much to say!" Altogether delightful are his fables on "Wise Birds," where the wise are revealed as not always sober, on a novel explanation of the source of the giraffe's freckles, on the origin of the feud between the dog and the cat. Hilariously ridiculous is the "Menagerie Ball"; in short the whole volume is a gorgeous festival attended by ancients, the Tyrannosaurus, the Whang, the Trilobite, and moderns, including the ultra-fashionable guinea pigs who boast that they "are primed with Streptococci," the cuckoo, who was forced to praise himself, the ant who found other means of publicity, the deliciously satirical parrot, the fox who lost his tail, "jumping at conclusions," even the mosquito, the otter and the ouzel have their places.

J. E. T.

Lord Northcliffe: A Study. By R. MACNAIR WILSON. New York: J. B. Lippincott Company, \$5.00.

This bathetic study of the "Man of the Times," lacking the quality of human vividness and personality portraiture, is most unfortunate for the memory of Lord Northcliffe in the mind of those who share neither the author's racial status, nor his nationalistic convictions. Mr. Wilson's enthusiastic outline of Alfred Harmsworth's activities in the journalistic field and his relation to British affairs, serves to corroborate a heretofore vague and unedifying suspicion that Northcliffe's love for humanity and his desire for unalloyed truth in presenting world news to the public, were not without deeper and less commendatory purposes. However, it is safe to believe that, in the alembic of the American viewpoint differing so widely from the British outlook as regards national greatness, the figure of the famous newspaper man is reducible to elements commonly found in the organism of the unscrupulous propagandist, and the progenitor of public passion for needless but advantageous war. All Mr. Wilson's suavity, the same suavity that flowed from the mouth of Northcliffe when he visited the United States for the avowed purpose of drawing this country into the European struggle, cannot conceal the fact, springing from his own description of British affairs

and Northcliffe's place in their scheme, that the English publicist, with his control of the instruments that mould public opinion, was the mouth-piece, the advance guard of the British drive for enlisting sympathy to the Allied forces. Through Mr. Wilson's eyes, though not with the same certainty of smug rectitude, we see Northcliffe proclaiming the imperialistic idea of Joseph Chamberlain, differing only in form from the Oriental imperialism of Disraeli and the militaristic imperialism of Prussia. We also see him rolling a weary eye towards the powers on high in his own government while professing to sacrifice his all in the interests of the "people of the New Democracy." Despite Mr. Wilson's canonization of the English journalist, it is difficult for Americans to reconcile Northcliffe's obsession for English domination at any cost and his simultaneous plea for a League of Universal Brotherhood. One cannot doubt that the man who furthered most in modern times the British ideals of imperialism, the one who expressed most clearly the articles of this nationalistic creed, should be logically appraised by his countrymen as worthy to stand with their Disraelis, Gladstones and Balfours. But, we fear that the contrasting principles of nationalism obtaining in sister nations will hardly enthrone Harmsworth in other than English hearts. After reading Mr. Wilson's book, it is more to the point to question Northcliffe's "service to humanity" than to deny his innate genius and leadership in the world of News.

E. F. McD.

The Economics of Instalment Selling. Two Vols. By EDWIN R. A. SELIGMAN. New York: Harper and Brothers.

Perhaps it would be idle speculation to figure how widespread a distribution of the automobile could have been made without the aid of that modern handmaid of business, the instalment plan. And conversely it might be just as idle to speculate how far and how rapidly the instalment plan would have spread without the medium of the motor vehicle. The instalment plan and the automobile have grown and waxed strong together; not that anyone begrudges the automobile its place in modern life, although many have attacked with vigor and seriously questioned the fundamental soundness of carrying on any business which is pyramided on part payments. Four industries serve as a starting point for Professor Seligman's study of this question—clothing, furniture, jewelry and hardware, but by far the greater portion of the author's work is devoted to the automobile, leaving a faint suspicion that Professor Seligman is out to defend the popular method of selling more (and better) automobiles, especially General Motors! As was previously set forth in these pages, one can see no occasion for alarm in the expansion of instalment selling provided (and this seems to be rather essential) it is kept selectively qualitative. Professor Seligman admits no provisos. It may come as a disappointment to the reader to have the author admit (p. 177, Vol. I) "that the statistical matter we were able to secure was not of such a nature as to permit absolute and clear cut answers," and, that where the automobile is concerned the figures covering the years 1921-26 do not include the Ford—the dominant factor. In defending the automobile, there are some statements and quotations which seem curiously out of place in a work of pure analysis. The author writes as if the wealth produced by the advent and manufacture of the automobile could compensate in any small way or be measured in the same balance with its frightful toll of maimed and dead. Insurance companies recognize the automobile as one of the most deadly instruments of destruction. Our courts are now so clogged with negligence cases chargeable against the automobile that it is a matter of almost three years before a case reaches a hearing on the calendar. It might be well to make clear that Volume II is not a continuation of Volume I, but rather an appendix consisting of various studies of separate businesses by various authors. These two volumes are well printed. The word instalment admits of one or two ls; the author uses both spellings.

P. P.

Roads to the Revolution. By SARAH COMSTOCK. New York: The Macmillan Company. \$5.00.

Almost everybody is afield these days in some way or fashion, and it is the purpose of this book, as a friendly fellow traveler, to point out the interesting landmarks along the way. Few, the author truly notes, as they whirr along "guess that they are passing close to many an old road, field, church, dwelling or other landmark which played its part in the freeing of our nation." It is to correct this that little "journeys today by ways of yesterday," starting from Boston, New York and Philadelphia, are described with apt and numerous illustrations. The list of topographical source materials and the historical bibliography are treasures in themselves for the interested student of the byways that lead back to colonial days. It is because of our own neglect and indifference that there is such scant recognition of any Catholic material in this and similar compilations. Their authors do not know the records and we take no trouble to inform them how to assimilate the lacking details. There is no Catholic note in this book in the chapters on Boston and New York. We were not conspicuous in either town in Revolutionary days. A pleasant reference is made in the Philadelphia section to old St. Joseph's, the pioneer Jesuit Church in Willings Alley; to St. Mary's and to General Stephen Moylan's residence, still standing at Fourth and Walnut Streets. That's all. Perhaps a sort of relative gesture is the reference to the heroine of the Battle of Monmouth, New Jersey: "Molly, whose real name was Macaulay, was a twenty-two-year old representative of the Emerald Isle." Unfortunately more accurate information is to the effect that Molly's "real name" was Ludwig, and her Hibernian affiliation is no nearer than the time of the Garden of Eden.

T. F. M.

BOOKS AND AUTHORS

Education and the College.—To escape the tendency toward mediocrity consequent on the large and nondescript numbers frequenting American colleges, a movement was inaugurated at Swarthmore College in 1922, making special provision for talented students in order that they might reap the best possible results from their scholastic careers. After five years of experimentation, Robert C. Brooks in "Reading for Honors at Swarthmore" (American Branch: Oxford University Press. \$2.00), tells the story of the experiment and recounts the success that has been met in fostering and developing student excellence. In general the plan is found to have worked to the advantage not only of the individuals concerned but of the student-body at large who have caught some of its idealism, and of the faculty-members to whom it has given a newer and keener interest in their work. The study and its conclusions are interesting and will make profitable reading for college executives who are faced with the solution of a problem similar to Swarthmore's in their own institutions.

One may not be in harmony with all the scholastic views of Edward DeWitt Burton, late President of the University of Chicago, but his ten republished addresses under the title "Education in a Democratic World" (University of Chicago Press. \$2.00), are at least stimulating and provocative. Dr. Burton stood high among his contemporaries as an educator of ideals in whose personal character goodness, learning, friendship and achievement were happily blended. It is these same qualities that form the keynote of practically all his talks.

Many phases of education and college life are touched in a readily readable style in the essays and addresses that make up "The Changing College" (University of Chicago Press. \$1.50), by Ernest Hatch Williams. The President of Oberlin College here discusses the fundamental modifications and transmutations that are taking place in our American institutions of higher learning. The papers represent his educational creed as built largely on his personal experience in scholastic affairs, especially at the University of Chicago.

Orthodox and Heterodox.—Secrecy relative to sacramental confession is one of the assumed duties of the Catholic confessor. In "The Seal of the Confessional" (Herder. \$2.50), the Rev. Bertrand Kurtscheid, O.F.M., after briefly explaining the nature of this obligation recounts with copious quotations and references the practice of the Church regarding the seal throughout the centuries. The translation is done by the Rev. F. A. Marks, and Arthur Preuss edits the volume. The canonical, moral and civil aspects of the obligation of sacramental secrecy are all discussed. The author very wisely and succinctly sums up his whole study in a brief recapitulatory chapter.

A subtitle calls the liturgical reminders furnished the clergy in "Peregrinus Gasolinus" (Pustet. \$2.00), by the Rev. Michael Andrew Chapman, "Wandering notes on the liturgy." Readers of the *Acolyte* will recognize the chapters of the volume as reprints from that excellent little clerical journal. Father Chapman deals with the common ceremonial practices of the Church under various aspects. His treatment of them is as entertaining as it is informative, for a quiet humor relieves what might otherwise be purely academic. Laughing with the author over liturgical faults, the thoughtful cleric will be the more alert to avoid them.

"Principles and Precepts" (American Branch: Oxford University Press. \$2.25), takes its title from the initial sermon in the volume. The book is made up of a number of unpublished sermons and essays of the late Hastings Rashdall, Dean of Carlisle. H. D. A. Major and F. L. Cross have collaborated in its editing. The papers treat of a variety of religious themes. However, they are strongly colored with Modernism and Dean Rashdall's allusions to Catholicism are often highly offensive.

"Symbolism: its Meaning and Effect" (Macmillan. \$1.50), includes the 1927 Barbour-Page lectures delivered at the University of Virginia by Alfred North Whitehead. Scholastic philosophers will find much that is faulty in the psychology accepted by the lecturer and especially in the premises from which he starts.

Announcement is made of the publication of "Synopsis des quatre Evangiles" (Paris: Librairie Lecoffre. Rue Bonaparte, 90. 18 fr.), by R. P. M.-J. Lagrange, O.P. and R. P. C. Lavergne, O.P. It is based on the previously published Greek synopsis by the same authors.

Pamphlets and Brochures.—The urgent need of the Church for priestly and Religious laborers has inspired the recent publication of several interesting brochures dealing either with vocation in general or the work of specific Orders. Thus the International C.T.S., Brooklyn, has republished from among its pamphlets on vocation, "My Life—What Shall I Make of It?" (5c.), adapted by the Rev. Paul Conniff, S.J., from the French of Victor Van Tricht, S.J.—In "Something About Our Brothers" (Moraga, Calif.: St. Mary's College), Brother Leo explains the life and work of the Christian Brother.—"The Society of the Divine Word" (St. Nazianz, Wis.), tells the story of another fruitful opportunity offered zealous young men.—The perusal of all three pamphlets should occasion some profitable thinking about the supernatural life in American Catholic youth of high-school years and beyond.

There is some excellent constructive work along with able exposition and refutation of many contemporary errors concerning the monogamous family, in "The Family" (St. Louis: Central Bureau of the Catholic Verein), by the Rev. Albert Muntsch, S.J. Special emphasis is laid on the social and ethnologic nature of family life.—Introducing the "Avondale Bigger Thought Series," is a reprint from the *Outlook*, of a paper by Irving T. Bush, "A Business Man's View of Religion" (Avondale Press. 10c). Its keynote is highly humanitarian. As for God, it records a belief in some sort of a vague Power with little, however, or no regard for creeds, dogmas, etc.

For the classroom Sister M. Celeste has prepared "Practice Tests in American History: Part I" (Macmillan), along with an accompanying key for the use of teachers.

What Priests Never Tell. Southern Charm. The Rough Riders. Black Sheep's Gold. Cups, Wands and Swords. A Book of Long Stories.

There is strong contrast in the leading characters of "What Priests Never Tell" (Herder. \$2.00). Will W. Whalen recounts the efforts of Father Patrick McGee to reconcile Guy Barres with his wife and bring happiness and contentment to their home. The years of separation have left deep scars on the soul and lurid images in the memory of Mrs. Barres. She is as one possessed. But the sympathetic pleading of Father McGee leaves her unmoved and his conscientious denouncement of her conduct makes her estranged. The saintly daughter of this unworthy parent finally finds a way to her mother's heart; but it is a way so startling that one almost gasps with horror, then broods with wonder akin to fear over a condition of soul that finds life again only through the sacrifice of another. Father Whalen seems to be beating the moderns at their own game and teaching many a salutary lesson at the same time.

Isa Glenn has shown careful discrimination and a nice sense of selection for the details which enrich her study of a mother and her two daughters in "Southern Charm" (Knopf. \$2.50). With a certain delicacy and grace she tries to moderate several rather frank passages. We meet the Southerners in a Park Avenue apartment in New York City and there watch the conflict between money and brains. From the northern eminence of this apartment one is shown scenes in Georgia and other parts of the South as a background and part justification of Southern Charm. The idea of perspective is cleverly suggested in the attractive jacket design by George T. Hartmann.

In view of the numerous references cited by Hermann Hagedorn for the authenticity of his romance of Theodore Roosevelt and the Spanish War, "The Rough Riders" (Harper. \$2.00), one is restrained from questioning the many colorful reports and incidents which give interest and sometimes humor to his narrative. The confusion that reigned in the War Department when war was declared against Spain is also shared by the reader due to the author's sudden transitions; but there is also felt some of the enthusiasm which swept over the country in that same crisis. Mr. Hagedorn has done a work of real merit in reviving the memories of the Mauve Decade and the men who rode to fame.

For twenty-three years Beatrice Grimshaw has known the South Seas and of the first-hand knowledge she has gained of this part of the world she gives us a goodly share in "Black Sheep's Gold" (Holt. \$2.00). It is not always an edifying story that she tells. There is of course, romance and adventure; there is lost treasure and discovered happiness; or, if you wish, there is a happiness that is lost and a treasure that is discovered. A musical-comedy actress and an English aristocrat both love a hero who discovers one gold mine at Tatatata and another in the most personable and deserving of his illusions. Fate is always busy in the South Seas and Miss Grimshaw does not lessen its task.

Fortune telling, tableappings and other diversions of the seance take the place of authentic destiny in "Cups, Wands and Swords" (Knopf. \$2.50). Helen Simpson finds such means a new and easy way to handle a difficult situation. Celia has her fortune told with gypsy cards and her life must verify the fate mapped out for her. The story is told with the reading of the cards. The only element of interest that survives is the obscure reference of disaster which overshadows Celia's twin brother. This is dissipated by the news of his strange suicide; a suicide more strange in its explanation than in its actual occurrence. One might read many meanings into this story or no meaning at all.

Accepting Mr. Follett's dictum that "in general the greatest short stories in the language are the longest," Arthur H. Nethercot has selected and edited "A Book of Long Stories" (Macmillan. \$3.50). The list of authors represented should give full and fair test to this belief. Here are fifteen pieces of fiction, executed by fifteen writers of acknowledged reputations.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Apathy About Mexico

To the Editor of AMERICA:

An increasing emphasis in the Catholic press is being put on the question: why do Americans take so little interest in the Mexican situation? Since numerous contributors venture an answer, may I also add my share? The silence of the American people is truly the phenomenon of the age, but only logical, given the conditions.

1. For three, and more, terrible years (1914-17), the Americans swallowed open-mouthed a propaganda that should have been rejected by morons. Is it not possible that the tales of the Rathoms have put the American mind into a coma? It will need to rest awhile before it recovers strength to take in the harsh reality of truth.

2. Aside from the spiritual point involved, the Mexican question is, at root, the flat refusal of the Mexican people to become industrialized. In this strange taste, they have the company of most of the world. My studies in history, (though I stand to be corrected on this point), have shown me no people save the Anglo-Saxons who take to industrialism, lock, stock, and barrel, methods, results, and philosophy, with enthusiasm. (The careful historian scorns the hybrid term Anglo-Saxon, but the meaning is popularly understood.)

3. When the American people get down to the intellectual labor of grasping the significance of this situation in Mexico, of analyzing industrialism into its principles and checking them with the ideals of justice, I think American public opinion will change.

Certainly there is no example in history, save perhaps Ireland, where God has more clearly placed His handwriting on the wall, but there are none so blind as those who will not see.

Brooklyn.

MARIE R. MADDEN.

Religious Affiliations of Congressmen

To the Editor of AMERICA:

The following table is being distributed in the "Clipsheet," for January 16, 1928, by the Methodist Board of Temperance, Prohibition, and Public Morals:

Only 24 members of the House of Representatives of the United States and four members of the United States Senate are known to have no affiliation with a church. The facts have not been ascertained in regard to 18 members of the House and one member of the Senate. The following table summarizes the information in possession of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church:

Denomination	House	Senate
Methodist	94	32
Presbyterian	64	8
Episcopalian	51	24
Baptist	51	6
Roman Catholic	35	5
Congregationalist	26	7
Christian Disciples	20	1
Lutheran	16	2
Jewish	10	
Unitarian	4	3
Dutch Reformed	3	
Quaker	3	1
United Brethren	1	
Mennonite	1	
Universalist	1	
Christian Scientist	1	
Mormon	1	2
Protestant (denomination unknown).....	11	
No religious affiliation	24	4
Religious affiliations not ascertained	18	1

Some members of the House and Senate who are not members of a church, nevertheless, are regular attendants, or have

otherwise professed faith. For instance, of the four Senators without church affiliations, three are Knight Templar Masons, and of the 24 House members without church affiliations, 18 are Masons, while the families of three of the remaining six are regular attendants at church.

Apropos of the recent sensational proceedings in Congress, this bit of statistical information takes on a special value.

Washington.

M. C. S.

Is It "Communicatio in Sacris"?

To the Editor of AMERICA:

According to the *New York Times* of January 9, 1928, King Albert of Belgium is to present to the new Protestant Episcopal Cathedral on Morningside Heights a religious plaque taken from his own father's chapel in Flanders. I am not well-versed in the principles of *communicatio in sacris*, but a personal gift to adorn (I emphasize "personal" and "adorn") a heretical church from the Catholic sovereign of a Catholic people is an anomaly to me.

Isn't Albert, King of the Belgians, "pussyfooting?" Hasn't the escutcheon of another quondam hero gone trailing in the dust?

North Cambridge, Mass.

PAUL FLEMING.

Catholic Influence in America

To the Editor of AMERICA:

Statisticians tell us that there are about 20,000,000 Catholics in the United States, constituting about one-fifth of the total population of the entire country. These figures are unquestionably impressive but the thought has often occurred to me, do the Catholics wield the power and influence in proportion to their numbers? I do not speak here of the intangible influence which they may or may not exert by a constant devotion to the Christian principles as exemplified in their daily lives and conduct but rather of that power and influence which they should exert in the public life of their local community—the State—the nation.

To answer the question candidly and bluntly may disturb many good souls who are happy in the thought and labor under the erroneous belief that because we are large in numbers the circle of our influence is correspondingly large and extended. The plain truth of the matter is that we, as Catholics, are a negligible quantity in the life of the nation today, if the number of important offices of public trust which Catholics hold is any criterion of the influence which they exert. Can we logically maintain that we are taken seriously by the powers that be when the major political parties seriously and solemnly debate the feasibility of nominating a Catholic for the office of the presidency? Can we logically maintain that we, as a body, are a dynamic force in the public life of the nation when there appears to be what is tantamount to an unwritten law that Catholics shall be excluded from the President's Cabinet? Is it a mere coincidence that it is almost an unheard-of thing for a Catholic priest to be seriously considered for appointment as Chaplain either for the House or Senate? How many Catholics represent the United States in foreign countries as ambassadors and diplomatic officers of high rank? How many Catholics, for instance, were appointed as governors under the Federal Reserve Act? How many Catholics were appointed on the Radio Commission, recently established? But why labor the obvious?

Catholics considered individually and as a body may thank themselves for their present predicament, for he who acts the part of a porter will be treated as such. We as a body are anything but aggressive. We are content if we are left alone. If we are not being subjected to a bitter and relentless persecution we point with pride to the tolerant spirit pervading American life. In fact there are at this present moment influential Catholics who are opposing Alfred E. Smith's candidacy singly and solely on the grounds that the smouldering embers of bigotry will be fanned into a flame because the Governor of New York insists upon his right as a citizen to aspire to the office of Chief Executive of the United States. In some way or another we seem to

be afflicted with an inferiority complex which lowers our potential power and capacity for achievement and personal recognition.

Catholics must do a great many things which they are not doing but which they will have to do before they will have the healthy respect, bordering on fear, of their fellow citizens.

We might possibly, under such conditions, have more than three or four representatives in the United States Senate. The American press might also recognize the fact that the 20,000,000 Catholic citizens in this country are vitally interested in the Mexican situation and consequently might agree to print the facts as they are, and not as some would have us believe them to be.

Reading, Mass.

JAMES F. DESMOND.

The Vanishing Wedding Ring

To the Editor of AMERICA:

The article by Jerome D. Hannan concerning the adornment of weddings rings is a reminder that Anglo-Saxon husbands have altogether discarded these adjuncts to matrimony. In Catholic countries of Europe the Church rubric of an exchange of rings is maintained. Married men, if respectable, do not doff them. Does your contributor agree that, instead of ornamenting the band of alliance, misguided women should in this, as in similar things, rather follow the example of the superior sex in America?

London.

B. HURST.

A Catholic Students' Neo-Scholastic Crusade

To the Editor of AMERICA:

The germ of a new crusade, somewhat analogous to the Catholic Students' Mission Crusade, has been inaugurated at Spring Hill College, Mobile, Ala., and announced in the Catholic press. A number of Spring Hill students have banded themselves together for the purpose of counteracting, by the diffusion of sound Scholastic principles, the pernicious philosophies which monopolize magazine and press today. By means of letters to the various publications, the Spring Hill College Philosophers will combat dangerous errors which appear in magazine and newspaper concerning logic, ethics, psychology and history of philosophy, and will thus offset in some measure the intellectual poison that seeps daily into the minds of hundreds of thousands of readers. A special section of the Club will attempt to grapple with the myriad slurs hurled each month at the Church, slurs which, when unanswered, usually result in hardened bigotry.

The movement begun at Spring Hill College will, it is hoped by the founders, spread to other institutions, and result in the formation of a new organization, the Catholic Students' Neo-Scholastic Crusade.

Catholic students have responded generously to the Catholic Students' Mission Crusade. They will respond just as generously, it is believed, to this new crusade against the forces of error. The Spring Hill College Philosophers will be pleased to cooperate with enthusiastic young Neo-Scholastics from other Catholic colleges in an effort to promote the formation of this new organization.

Mobile, Ala.

SPRING HILL COLLEGE PHILOSOPHERS.

"The Apostolate of the Cops"

To the Editor of AMERICA:

The issue of AMERICA for January 14, on page 340, had an essay by F. Edgerton Barrett, headed "The Apostolate of the Cops" which was highly opportune. It cannot be denied that our country is the most lawless in the world, hence, there is a great necessity of satisfying those who are appointed to be the protectors of the laws. "The Apostolate of the Cops" supplies this need. May that new society soon become a national institution. Men should be appointed to make it known and promulgated in all large American cities. The entire Catholic press will do well to encourage this new endeavor, which promises to do so much for the betterment and reformation of our distracted country.

Denton, Texas.

RAYMOND VERNIMONT.